

















THE THIRTY-SEVENTH ANNUAL MEETING  
OF THE  
FOREIGN MISSIONS CONFERENCE  
1930



## CHAIRMEN

### FOREIGN MISSIONS CONFERENCE

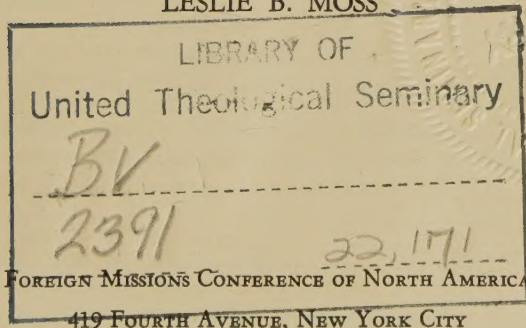
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 1930—MISS HELEN B. CALDER  
 1931—REV. A. T. HOWARD, D.D.

**The FOREIGN MISSIONS CONFERENCE  
of NORTH AMERICA** , , , **1930**

BEING THE REPORT  
*of the*  
THIRTY-SEVENTH ANNUAL MEETING  
*of the*  
CONFERENCE OF FOREIGN MISSION BOARDS  
*in*  
CANADA AND IN THE UNITED STATES  
*held*  
JANUARY 14-17, 1930  
*at*  
ATLANTIC CITY, NEW JERSEY

*Edited by*

LESLIE B. MOSS



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## INTRODUCTORY NOTE

One who attends the Annual Meeting of the Foreign Missions Conference year after year comes to feel that the fellowship which these gatherings make possible with workers of many Boards in Canada and the United States is one of the chief assets of a secretary or Board member's stock in trade. While we are longing and praying for the complete answer to our Lord's prayer that we may all be one these conferences demonstrate a working unity which is increasing every year in extent and significance.

The emphasis of the 1930 Conference was on the central place of Evangelism in the missionary enterprise. In the presentation and discussion of various aspects of this theme frequent references to the findings of the Jerusalem Council indicated the large place which the Jerusalem message has already played and is likely to play in the years ahead in determining mission policy.

As our thoughts were turned to the Five-Year Program in China and the Kingdom of God Movement in Japan we were conscious of the ever-widening circles of fellowship embracing the Christian leaders in the younger churches who are asking our help in these great evangelistic efforts and who in turn are inspiring us by their courage and faith.

We considered together the call for the expansion of our work abroad and the need for a fresh interpretation of the missionary enterprise in our churches and colleges. "Who is sufficient for these things?" Our answer might be expressed as a prayer in the words of the slogan of the China program of evangelism, "O Lord, revive Thy church, beginning from me."

HELEN B. CALDER, *Chairman.*

# PROGRAM

## THEME: THE FOREIGN MISSIONARY MOVEMENT AN ESSENTIALLY EVANGELISTIC ENTERPRISE

### *Tuesday Evening, January 14*

7:45—Organization of Conference.

8:00—The Elements in the Modern World which it Owes to Jesus Christ:

1. Mrs. Robert E. Speer.
2. Dr. Geo. A. Buttrick.

9:30—Adjournment.

### *Wednesday Morning*

9:00—How Can Christians Adequately Confront the World's Life with its Need of Christ?

1. Relation to Ethnic Religion—30 minutes—Prof. Oscar M. Buck.
2. Relation of Our Message to Humanism and Modern Secularism—30 minutes—Dr. Wm. Adams Brown.
3. Strengthening the Note of Authority and Conviction—30 minutes—Bishop F. J. McConnell.

10:30—Recess.

10:45—Discussion.

12:00—Period of Worship—Dr. P. W. Koller.

12:30—Adjournment.

### *Wednesday Afternoon*

2:30—Business:

Report of Committee of Reference and Counsel.

Action on Budget.

Report of International Missionary Council.

Consideration of Reports on:

- Policy and Program.
- Publicity.
- Missionary Research.

### *Wednesday Evening*

7:45—Medical Missions in the Program of World Evangelism—Dr. E. H. Hume.

The Ministry of Healing—Dr. R. H. H. Goheen.

9:00—Memorial Service—Dr. Paul de Schweinitz.

9:30—Adjournment.

### *Thursday Morning*

9:00—What is the Call for the Expansion of Foreign Missions and What are the Fields of Need?

Dr. F. C. McClanahan—15 minutes.

Miss Alice Van Doren—15 minutes.

The Call of the Native Church for Help—Rev. Milton T. Stauffer.

10:00—Discussion.

11:00—11:15—Recess.

11:15—Worship period—Dr. Jas. G. Cantine.

11:45—Stewardship—Dr. F. A. Agar.

12:30—Adjournment.

### *Thursday Afternoon*

2:30—Evangelism and Problems of the Home Base.

How Preserve the Place and Power of Religion in:

- (a) Missionary Education—Miss Ruth Seabury—12 minutes.
  - (b) Missionary Recruiting—Mr. Jesse R. Wilson—12 minutes.
  - (c) Financial Promotion—Mrs. F. I. Johnson—10 minutes.
- Dr. R. E. Diffendorfer—10 minutes.

Discussion—20 minutes.

The Place of Prayer in the Missionary Enterprise—Dr. Duncan MacLeod—15 minutes.

Discussion—15 minutes.

4:15—Report of Nominating Committee.

4:30—Report of Business Committee.

### *Thursday Evening*

8:00—The Need of Evangelism—Dr. John R. Mott.

9:30—Adjournment.

### *Friday Morning*

9:00—Report of the Business Committee.

9:30—The Need of Evangelism in Latin America—Dr. S. G. Inman.

9:50—Testimony of the Need of Evangelism from Different Fields:

- Rev. Matias Cuadra—Philippines.
- Rev. J. W. R. Netram—India.

10:30—Recess.

10:45—Evangelism at the Heart of the Whole Task—Dr. Cleland B. McAfee.

11:30—Period of Worship and Intercession—Rev. John MacNeill.

12:00—Adjournment.

RECORDS  
OF THE  
THIRTY-SEVENTH ANNUAL MEETING



ORGANIZATION OF  
THE THIRTY-SEVENTH ANNUAL MEETING  
1930

OFFICERS AND COMMITTEES

OFFICERS

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| A. T. HOWARD     | H. J. WHITE      |

## MINUTES OF THE THIRTY-SEVENTH ANNUAL MEETING

The Thirty-seventh Annual Meeting of the Foreign Missions Conference of North America was held in the Viking Room at Had-don Hall, Atlantic City, New Jersey, January 14 to 17, 1930.

The general theme of the Conference around which the entire program gathered was "The Foreign Missionary Movement an Essentially Evangelistic Enterprise."

### TUESDAY EVENING, JANUARY 14

The Conference was called to order at 7:45 by Miss Helen B. Calder, the presiding officer. The devotional exercises were conducted by Canon S. Gould of Toronto, whose address, in which altitude, privilege and expectancy were emphasized, furnished a fitting key-note for the Conference.

1. *Recording Secretary*.—The first order of the evening was the organization of the Conference. The Secretary, Mr. Moss, reported that in the absence of Rev. G. E. Epp, elected as Recording Secretary, the Committee on Arrangements had nominated Rev. Harry C. Priest as Recording Secretary. This nomination was accepted and the appointment made.

2. *Nominating Committee*.—Miss Calder, the Chairman, appointed the following Nominating Committee: Dr. W. G. Cram, Chairman, Rev. C. D. Bonsack, Dr. T. S. Donohugh, Dr. W. E. Lampe, Miss Sarah S. Lyon, Miss Ruth Seabury, Mrs. Howard Wayne Smith, Rev. C. H. Stauffacher, Rev. H. E. Stillwell.

3. *Business Committee*.—The Secretary, Mr. Moss, presented the nomination of the Committee of Reference and Counsel for the Business Committee as follows: Dr. George T. Scott, Chairman, Dr. A. E. Armstrong, Mrs. J. M. Avann, Dr. A. T. Howard, Rev. Joel S. Johnson, Miss Lela Taylor, Dr. H. J. White. The report was adopted and the Committee appointed.

4. *Program*.—Dr. Speer, Chairman of the Committee on Arrangements, presented the report of that Committee submitting the program for the convention sessions which upon motion was accepted. (See page 2.)

The theme of the evening was "The Elements in the Modern World which it Owes to Jesus Christ." Mrs. R. E. Speer, the first speaker of the evening, touched deeply the hearts of those present as she opened the discussion of this important subject.

The second speaker, Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian Church, New York City, in a clear,

## MINUTES

stimulating and convincing message spoke on "The Invisible Elements in our Modern Life which we Owe to Jesus Christ."

The evening session closed with the singing of the hymn "Jesus thou joy of loving hearts," followed by the benediction pronounced by Dr. Buttrick.

### WEDNESDAY MORNING, JANUARY 15

The morning session opened with the singing of the hymn, "O Life that maketh all things new," and prayer by Dr. J. G. Rupp.

The general theme of the morning, "How Can Christians Adequately Confront the World's Life with Its Need of Christ?" was presented in three exceptionally strong and lucid addresses. The first of these was by Professor Oscar M. Buck, Professor of Missions at Drew University, who discussed the "Relation to Ethnic Religion"; the second by Dr. William Adams Brown, Professor of Systematic Theology at Union Theological Seminary, who discussed the "Relation of Our Message to Humanism"; and the third, by Bishop F. J. McConnell, who dealt with the theme, "Strengthening the Note of Authority and Conviction." Each of these addresses inspired and stimulated in a remarkable degree the thinking of the members of the Conference as was evidenced in the discussion that followed.

This discussion was shared in by Dr. Lloyd Balderston of the Philadelphia Friends Board, Rev. J. B. Edwards of Bombay, Dr. C. T. Benze of the United Lutheran Board, Dr. J. W. Pickett of India, Rev. J. D. Runsvold of the Norwegian Lutheran Board, Dr. Paul de Schweinitz of the Moravian Board, Rev. J. W. R. Netram of India, Dr. R. E. Speer of the Presbyterian Board, U. S. A., and Dr. R. H. H. Goheen of India.

The morning session closed with a service of worship led by Dr. P. W. Koller of the United Lutheran Board, who spoke on "Spiritual Joys and Sacrificial Service for Christ," basing his meditation on the words, "Who for the joy that was set before Him endured the Cross."

The session adjourned at half-past twelve o'clock.

### WEDNESDAY AFTERNOON

The Wednesday afternoon session was opened by the singing of "Hail the glorious golden city," and prayer by Dr. G. W. Brown of the American Bible Society.

5. On the recommendation of the Business Committee, Dr. W. A. Brown of Buenos Aires, was given five minutes to present the claims of Latin America and the significance of the centenary of the Methodist Episcopal Church in Buenos Aires in 1936.

## MINUTES

6. *Committee of Reference and Counsel.*—The report of the Committee of Reference and Counsel was presented by its Chairman, Dr. P. H. J. Lerrigo, who called attention to the items of special importance. At the request of Dr. Lerrigo, Mr. Moss presented to the Conference Miss Margaret Wrong who has recently been appointed Secretary of the International Committee on Christian Literature for Africa. Miss Wrong was very cordially received and graciously responded.

7. *Financial Statement.*—The financial statement for the year April 1, 1928 to March 31, 1929 was presented by Mr. James M. Speers, Treasurer. The statement showed a total income of \$74,510.58 and total expenditures of \$74,467.55, leaving a surplus for the year of \$43.03. The statement had been duly audited. Upon motion the report was adopted.

A statement was also presented showing receipts and expenditures from April 1, 1929 to December 31, 1929.

8. *Budget.*—Mr. Moss, the Secretary, presented the proposed budget of income and expenditure for April 1, 1930 to March 31, 1931, totaling \$63,500. (See page 67.)

This budget had been recommended by the Committee of Reference and Counsel to the Boards and Societies for their consideration with the request that they indicate how much they would be prepared to contribute in support of it.

Mr. Moss reported that assurances had been secured from sixty-three Boards of \$50,818. Other Boards had not been able to take action, but there were good prospects that amounts from nineteen other Boards would increase the amount to \$55,000. In addition, individual gifts of \$5,000 could be counted on making a total of \$60,000, with other Boards still to be heard from.

Upon the recommendation of the Committee of Reference and Counsel it was voted that the share of the Foreign Missions Conference for the International Missionary Council budget be included in the budget as indicated.

Upon motion the budget as submitted was adopted.

9. *International Missionary Council.*—Dr. Warnshuis presented the report of the International Missionary Council, calling attention to the items in it of special interest to the Conference.

10. *Policy and Program.*—The Committee on Policy and Program reported through Dr. R. E. Diffendorfer, its Chairman. (See pages 70-73.)

This report which had been before the Committee of Reference and Counsel and by that Committee had been considered and discussed at length, was explained fully to the Conference by Dr. Diffendorfer.

## MINUTES

Following his presentation of it a discussion ensued, participated in by Dr. W. E. Lampe, Miss Ruth Seabury, Dr. Eric North, Dr. P. W. Koller, Dr. George Drach, Dr. F. G. Cook, Dr. J. W. Wood, Dr. P. H. J. Lerrigo, Dr. R. E. Speer, Dr. Paul de Schweinitz and Mr. F. P. Turner.

The Conference voted its approval of the revision of the by-law called for in the report by adopting a motion made by Dr. de Schweinitz that the Foreign Missions Conference approve the action of the Committee of Reference and Counsel changing the list of committees in Article VIII of its by-laws to read as follows:

1. Executive Committee
  - (a) On Finance and Headquarters
  - (b) On Arrangements for the next Annual Meeting
2. Missions and Governments
3. On Home Base Cultivation
4. On Field Problems
5. On Missionary Personnel
6. On Research, Records and Statistics
7. On Publicity
8. On Medical Work
9. On Financial Methods, Purchasing and Transportation

11. *Publicity and Research*.—Dr. Warnshuis presented the report of the special committees on Publicity and Research. (See pages 55, 59.)

Upon motion of Dr. de Schweinitz it was voted that the report of the Committee on Publicity and the Committee on Research be received and the recommendations providing for the appointment of these two committees be approved and that the recommendations regarding staff be referred to the Committee of Reference and Counsel with power to make such arrangements as they may deem wise and find possible within the budget adopted for the next fiscal year.

12. Mr. Moss presented the budget of the International Missionary Council for 1930 and 1931, with the recommendation from the Committee of Reference and Counsel that the same be approved.

Upon motion approval was given.

13. Approval was given to the verbal changes of names of some of the constituent bodies of the International Missionary Council as referred to on page 30, Article 33 of the Williamstown Minutes.

14. Approval was also given to the proposed change in the number of representatives of Germany from one to two as referred to on page 30, Article 34 of the Williamstown Minutes.



## MINUTES

15. Upon recommendation of the Committee of Reference and Counsel it was voted

That in harmony with the proposal made at the 36th Annual Meeting of the Conference regarding the relationship of the Federation of Woman's Boards of Foreign Missions, we accept the suggestion that the active President of the Federation might be elected to membership on the Committee of Reference and Counsel as a direct representative of the Women's Boards which are all members of this Conference, and that we authorize the Nominating Committee of the Conference in any year to include the name of the then active President of the Federation in their list of nominations for members of the Committee of Reference and Counsel, with the understanding that election would entitle her to membership on that Committee only during the period of her term of service as President of the Federation, and her successor would be subject to nomination and election in the customary manner.

Upon motion, the report of the Committee of Reference and Counsel was adopted as a whole.

The session closed with the Conference rising and repeating the benediction in unison.

### WEDNESDAY EVENING

The evening session opened with the hymn, "In Christ there is no East or West," and prayer by the Rev. J. D. Runsvold of the Norwegian Lutheran Board. The theme of the evening was "Medical Missions in the Program of World Evangelism."

The first address was given by Dr. Edward H. Hume, Executive Vice-President of the New York Post-Graduate Hospital, who dealt with the attitude in India and China to the medical missionary and how evangelism can be expressed in medical missions. He was followed by Dr. R. H. H. Goheen, a missionary of the Presbyterian Board in India, who told of the survey of medical missions recently made in India and the present situation in that country regarding this department of missionary service.

Following these addresses, the Conference was led in a memorial service by Dr. Paul de Schweinitz. Brief historical sketches were read of the following persons who had passed away during the year and who had been closely related to the work of the Conference: Walter Ashbel Sellew, Fred O. Shane, James L. Sibley, Eben E. Olcott, Mary Anabel Chamberlain, Rev. Jennie Lois Ellis, Mrs. Luke Johnson, Miss Ella D. MacLaurin, and Dr. R. P. Mackay.

The session closed with the singing of the hymn, "For all the saints who from their labors rest," and the benediction pronounced by Dr. Paul de Schweinitz.

## MINUTES

### THURSDAY MORNING, JANUARY 16

Rev. D. R. Drummond, D.D., of Hamilton, Ontario, Vice-Chairman of the Conference, presided at the Thursday morning session which opened with the singing of the hymn, "Crown Him with many crowns," and prayer by Rev. A. D. Helser.

The general theme to which the Conference gave its attention was, "What is the Call for the Expansion of Foreign Missions and What are the Fields of Need?" Dr. F. C. McClanahan, Superintendent of the American Mission Hospital at Assiut, Egypt, introduced the theme by outlining the situation in Egypt and emphasizing the need for the expansion of the work among lepers, drug addicts, and field evangelism. He was followed by Miss Alice Van Doren, missionary of the Reformed Church in America in South India, who outlined five areas in Southern India calling for expansion of the work. The area of rural uplift, the area of industrial welfare, the area of religious education, the area of racial relationships and the area of coöperation and friendliness.

Rev. Milton T. Stauffer, in speaking on "The Call of the Native Church for Help," summarized the responses of thirty-seven Christian nationals to a questionnaire recently sent to them by the Committee on Missionary Preparation.

In the discussion which ensued the following participated: Rev. A. D. Helser of West Africa, Rev. Herbert Nicholson of Japan, Dr. Paul de Schweinitz, Dr. Lloyd Balderston, Rev. Charles L. Slater, Rev. J. W. R. Netram of India, Rev. L. A. Gotwald of India, Dr. F. S. Downs, Dr. F. A. Agar, Rev. A. C. Snead, and Dr. Eric M. North.

Following a ten-minute recess, the Conference was led in a worship service by Dr. James G. Cantine on the "Parable of the Leaven."

The closing item of the morning program was a very practical and suggestive discussion of "Stewardship in Its Relation to Missions" by Dr. F. A. Agar.

Dr. David McConnaughy, who returned last year from a visit to the mission fields in the East, spoke briefly describing the remarkable response that he met in his conferences on this subject with native church leaders.

The session closed with the singing of the hymn, "When I survey the wondrous cross," and the benediction pronounced by Dr. Cantine.

### THURSDAY AFTERNOON

The session opened at 2:30 with the singing of the hymn, "These things shall be," and prayer by Mr. John Minter, Chairman of the Council of the Student Volunteer Movement.

## MINUTES

The theme of the afternoon was "Evangelism and Problems of the Home Base." The subject of Missionary Education was introduced by Miss Ruth I. Seabury, Educational Secretary of Adult and Young People's Work of the American Board of Commissioners for Foreign Missions, who emphasized the necessity, in the work of missionary education, of meeting people where they are, of enriching the content and of securing more practice in the carrying of responsibility. Mr. J. R. Wilson, General Secretary of the Student Volunteer Movement, spoke on the relation between missionary recruiting and evangelism.

Mrs. F. I. Johnson, President of the Federation of Woman's Boards of Foreign Missions, introduced the subject of "Financial Promotion" indicating the laws that must be observed for success in this work.

Dr. R. E. Diffendorfer, Corresponding Secretary of the Methodist Episcopal Board, in a very helpful address outlined the plans recently undertaken by the Board of Foreign Missions of the Methodist Episcopal Church, for interesting the ministers of that church in the preaching values of the report of the Jerusalem Conference.

In an address of power, the Rev. Duncan McLeod, D.D., of Formosa, emphasized "The Place of Prayer in the Missionary Enterprise."

16. *Report of Nominating Committee.*—The Nominating Committee reported through Dr. W. G. Cram, submitting the following nominations:

### OFFICERS

*Chairman*—DR. A. T. HOWARD  
*First Vice-Chairman*—MRS. F. F. STEPHENS  
*Second Vice-Chairman*—DR. J. E. EAST  
*Secretary*—LESLIE B. MOSS  
*Recording Secretary*—HARRY C. PRIEST  
*Treasurer*—JAMES M. SPEERS  
*Honorary Secretary*—W. H. GRANT

The nominations were accepted and these persons elected to the respective offices.

### MEMBERSHIP IN THE COMMITTEE OF REFERENCE AND COUNSEL

*Term to expire 1933*

BISHOP W. B. BEAUCHAMP  
CHARLES D. BONSAK  
W. G. CRAM  
R. E. DIFFENDORFER  
CANON S. GOULD  
WM. BANCROFT HILL

MRS. F. I. JOHNSON  
P. H. J. LERRIGO  
ERNEST W. RIGGS  
MRS. ANNIE O. RUTHERFORD  
MISS GERTRUDE SCHULTZ  
J. W. WOOD

## MINUTES

The nominations were accepted and these persons elected to office.

### EXECUTIVE COMMITTEE OF THE WORLD'S SUNDAY SCHOOL ASSOCIATION

#### *Class of 1931*

J. H. ARNUP  
R. E. DIFFENDORFER  
R. L. HOWARD  
A. L. WARNSHUIS

#### *Class of 1932*

W. B. ANDERSON  
ERIC M. NORTH  
IRENE SHEPPARD  
F. P. TURNER

The nominations were accepted and these persons elected to office.

### EDITORIAL COUNCIL OF THE MISSIONARY REVIEW OF THE WORLD

WM. BANCROFT HILL  
MRS. F. I. JOHNSON  
HENRY S. LEIPER

WM. B. LIPPARD  
WM. P. SCHELL  
MILLS J. TAYLOR

The nominations were accepted and these persons elected to office.

The Committee recommended that the following members of the Committee of the International Missionary Council be continued in view of the fact that, although there is no scheduled meeting for this year, it may be necessary to consult them on matters which may arise:

MISS H. B. CALDER  
R. E. DIFFENDORFER  
J. H. FRANKLIN

K. S. LATOURETTE  
MRS. T. NICHOLSON  
HON. N. W. ROWELL

R. E. SPEER

Approved.

17. *China Famine*.—Dr. Warnshuis brought before the Conference the present famine situation in China and, on behalf of the Committee of Reference and Counsel, submitted the following statement and recommendations:

The Committee of Reference and Counsel has received the report of a joint group of representatives of the Committee on Mercy and Relief of the Federal Council of Churches and of representatives of the Foreign Mission Boards having work in China, which has considered the China famine situation and expressed its judgment as follows:

(a) That it is the opinion of this joint meeting that a renewed appeal for famine relief in China should be made in North America.

(b) That in the opinion of this joint conference, the China Famine Relief, U. S. A., Inc., should be asked to make this fresh appeal to the American Christian public and that the representatives of the Federal Council and of the Missionary Boards who are present should pledge their efforts to obtain the active support of the bodies which they represent.



## MINUTES

The Committee of Reference and Counsel therefore recommends that the Foreign Missions Conference recommend to the Mission Boards that they give their approval to the proposal to make a renewed appeal for the China famine sufferers;

And that it be suggested to the China Famine Relief, Inc., that if the Mission Boards approve, the Committee of Reference and Counsel be asked to nominate representatives on the Board of the China Famine Relief, Inc., the number of such representatives to be determined in conference.

Upon motion the recommendation was adopted.

18. *Place of Meeting.*—The Secretary, Mr. Moss, submitted from the Committee of Reference and Counsel the following resolution:

Whereas, it has been the practice of the Foreign Missions Conference to designate a place of meeting which is open to all members of the Conference without discrimination, the Committee of Reference and Counsel recommends to the Conference that the Committee on Arrangements for future Conferences be instructed to discover a locality of meeting for the Conference which will offer hospitality at reasonable rates to all members of the Conference who might wish to avail themselves of it and, if possible, provide at the same time the quiet and convenience afforded by Atlantic City arrangements.

In the discussion that ensued on this resolution the following participated: H. S. Leiper, Dr. Lloyd Balderston, Canon S. Gould, Dr. W. H. Grant and A. B. Parson.

The resolution was adopted.

Dr. George T. Scott presented the following resolutions from the Business Committee:

19. *Editing of Remarks from the Floor.*—That we request the Committee of Reference and Counsel to formulate a procedure to guide the Secretaries of the Conference in the future for omitting from the records any remarks inconsistent with the Constitution, spirit and practice of the Conference. Adopted.

20. *Joint Advisory Committee on Methods and Materials for Religious Education on the Foreign Field.*—Inasmuch as the Joint Advisory Committee on Methods and Materials for Religious Education on the Foreign Field, in which the Foreign Missions Conference coöperates with four other organizations, formally reports that its work can now be better performed by a Committee of the recently organized Board of Managers of the World's Sunday School Association and requests to be discharged, and

Inasmuch as the Board of Managers of the World's Sunday School Association is prepared to establish a Standing Committee to carry forward this work, it is recommended:



## MINUTES

That the Foreign Missions Conference insofar as its participation is concerned—

(a) Receive the report of the Joint Advisory Committee and express sincere appreciation for the valuable service which the Committee has rendered;

(b) Dissolve the Agreement which established the Committee and discontinue the appointment of representatives of this Conference;

(c) Request the Board of Managers of the World's Sunday School Association to establish a Standing Committee with similar functions as a center of service to the agencies of religious education in the foreign mission field; and

(d) Subject to approval by the other organizations interested, authorize the Secretary to transfer to the Board of Managers of the World's Sunday School Association the files and assets of the Committee.

Upon invitation, Dr. Hopkins spoke on this resolution which was adopted.

21. *Literature for Religious Education*.—That the Conference record its gratification with the enlarging interest of the World's Sunday School Association in a more adequate literature for religious education in all mission fields where the Association is working and, in response to a recent overture from the Association refer to the Committee of Reference and Counsel's Sub-Committee on Literature, consideration of the needs of religious education in the program for Christian Literature. Adopted.

The session closed with the singing of the hymn, "O Life that maketh all things new," and prayer.

## THURSDAY EVENING

The session opened with the singing of the hymn, "Father of lights in whom there is no shadow," and prayer by the Rev. K. J. Beaton of China.

The speaker of the evening was Dr. John R. Mott, Chairman of the International Missionary Council. In clear and ringing notes he challenged the members of the Conference with the "Summons to a Larger Evangelism"—an evangelism marked by larger desires and passion, larger comprehensiveness, larger message, larger strategy, larger adaptation to means and ends, larger unity and a larger power.

22. Miss Calder, Chairman of the Conference, read extracts from two letters that had been received, one from Mr. Akira Ebisawa, Secretary of the National Christian Council of Japan, conveying greetings, telling of the evangelistic movement in progress in that country and asking for the prayerful support of the friends in this country, and the other from Dr. C. Y. Cheng, Secretary of the

## MINUTES

National Christian Council of China, also conveying greetings, telling of the similar movement in China and asking for the prayerful support of this Conference.

The session closed with the singing of the hymn, "The day Thou gavest, Lord, is ended" and a season of silent prayer.

### FRIDAY MORNING, JANUARY 17

The session opened with the singing of the hymn "When morning gilds the skies" and prayer by Dr. S. M. Zwemer.

The Business Committee through Dr. George T. Scott presented the following resolutions which concluded its report:

23. *Evangelism*.—This Thirty-seventh Conference of the Foreign Mission Boards of North America, meeting at the opening of the year which marks the nineteenth centennial of Pentecost and of the beginning of the Christian missionary enterprise, humbly thanks God for the blessings experienced in a deeper realization of evangelism as the heart of all effort in establishing the Kingdom of God in the earth. We earnestly urge Mission Boards and Societies to re-emphasize evangelism as the vitalizing spirit permeating and directing all their policies and activities at home and abroad.

In the inspiring fellowship of this Conference, we solemnly renew our allegiance to our Lord, and call upon all our fellow members of the Protestant Churches of North America to a more sacrificial obedience to Him and to a large sharing of the risen, living Christ with all mankind. The Conference is deeply impressed with the fervent spirit and purpose of the Christian Church in China and in Japan, especially as evidenced in the present vigorous crusade of aggressive evangelism, and pledges itself to the fullest spiritual coöperation with these Movements. The Conference earnestly prays for a fresh and world-wide enduement of power from on high, issuing in a great revival of Christian witnessing throughout the Church Universal.

The Conference requests the Committee of Reference and Counsel to develop and to propose effective ways and means for the constituent Mission Boards to express in service these desires and purposes. Adopted.

24. *Expressions of Appreciation*.—With deep gratitude we record our indebtedness to those who have so ably planned and conducted this unusually helpful Conference, including the Committee on Arrangements, the executive and office staff of the Committee of Reference and Counsel, the presiding officers, the Recording Secretary, and those who have inspiringly led the Conference in its worship, in its music, and in its consideration of the Foreign Missionary Movement as an Essentially Evangelistic Enterprise.

That the Conference express its grateful appreciation of the un-failing courtesy and thoughtful coöperation shown by the Haddon Hall management and staff, and of the free use of eminently satisfactory conference rooms.

That the Conference formally recognize the great debt the Foreign Mission Boards of North America owe to the members of the Committee of Reference and Counsel and of its sub-committees for their constructive contribution of much time and energy, freely given, to discover appropriate ways of advance toward our common missionary objectives. Adopted.

Upon motion the report of the Business Committee as a whole was adopted.

25. Upon motion of Dr. A. E. Armstrong of Toronto, it was voted:

That the Secretary of the Conference be requested to send suitable words of greeting to Dr. C. Y. Cheng, Secretary of the National Council of China and to Dr. Akira Ebisawa, Secretary of the National Christian Council of Japan, in reply to the messages that had been received from them.

Conditions in the Philippines and the need of evangelism there were graphically described by the Rev. Matias Cuadra, who was dressed in the costume of the Mohammedans of the Philippine Islands.

The need of India was voiced by the Rev. J. W. R. Netram of the United Church of North India.

Mrs. Kim of Korea, one of the women leaders of the Orient, was introduced by the Chairman and very graciously responded.

26. *Registration*.—Following a ten minute recess, Mr. Moss reported the registration at the Conference as follows:

|                                 |     |
|---------------------------------|-----|
| Delegates . . . . .             | 238 |
| Corresponding members . . . . . | 149 |
|                                 | —   |
| Total in attendance . . . . .   | 387 |
|                                 |     |
| Boards represented . . . . .    | 53  |
| Societies represented . . . . . | 12  |
|                                 | —   |
| Total . . . . .                 | 65  |

Of those in attendance 51 were missionaries.

The closing address on the general theme of the Conference was then given by Dr. Cleland B. McAfee, Moderator of the Presbyterian Church, U. S. A., who spoke on "Evangelism at the Heart of the Whole Task."

## MINUTES

A devotional service in which the glory, centrality, and finality of Christ was set forth and which was led by the Rev. John MacNeill of Toronto, was a fitting conclusion to one of the most inspiring and helpful annual gatherings of the Foreign Missions Conference of North America.

HARRY C. PRIEST,  
*Recording Secretary.*

## STANDING SUB-COMMITTEES OF THE COMMITTEE OF REFERENCE AND COUNSEL

**EXECUTIVE COMMITTEE**—R. E. Diffendorfer, Chairman; A. E. Armstrong, Enoch F. Bell, E. T. Colton, Mrs. H. E. Goodman, K. S. Latourette, P. H. J. Lerrigo, Miss Sarah S. Lyon, Mrs. F. J. McConnell, John R. Mott, A. B. Parson, R. E. Speer, James M. Speers, Mills J. Taylor.

**FIELD PROBLEMS**—A. E. Armstrong, Chairman; W. B. Anderson, A. R. Bartholomew, R. E. Diffendorfer, C. D. Bonsack, Miss Esther Case, William I. Chamberlain, S. J. Corey, J. E. East, J. R. Edwards, G. E. Epp, O. E. Goddard, Mrs. H. E. Goodman, P. W. Koller, P. H. J. Lerrigo, Miss Sarah S. Lyon, Mrs. F. J. McConnell, H. T. Medford, P. A. Menzel, John R. Mott, W. B. Olmstead, E. W. Riggs, J. C. Robbins, Miss Minnie V. Sandberg, Miss Irene Sheppard, George T. Scott, Frank V. Slack, Egbert W. Smith, A. C. Snead, J. W. Wood, S. G. Ziegler.

**HOME BASE CULTIVATION**—Mills J. Taylor, Chairman; J. H. Arnup, Frank W. Bible, R. E. Diffendorfer, C. D. Bonsack, George W. Brown, Bishop A. R. Clippinger, S. J. Corey, F. D. Cogswell, W. G. Cram, G. E. Epp, C. Darby Fulton, F. A. Goetsch, F. F. Goodsell, Mrs. F. I. Johnson, Miss Amelia D. Kemp, William E. Lampe, P. H. J. Lerrigo, Miss Janet McKay, W. P. Minton, F. M. Potter (J. J. DeBoer substituting temporarily), Mrs. Annie O. Rutherford, William P. Schell, Miss Gertrude Schultz, Miss Myra Smith, C. E. Snowden, H. E. Stillwell, Miss Lela E. Taylor.

**MEDICAL**—P. H. J. Lerrigo, Chairman; Mrs. E. B. Cotton, R. L. Dickinson, E. M. Dodd, S. Gould, E. H. Hume, J. C. King, W. W. Peter, T. D. Sloan, J. G. Vaughan, Mark H. Ward, Mrs. J. H. Warnshuis.

**MISSIONARY PERSONNEL**—R. E. Speer, Chairman; Paul Alden, J. H. Arnup, A. R. Bartholomew, C. T. Benze, Miss Helen B. Calder, E. W. Capen, Miss Eliza P. Cobb, E. M. Dodd, D. J. Fleming, L. S. B. Hadley, William B. Hill, Henry T. Hodgkin, K. S. Latourette, Mrs. Howard M. Le Sourd, J. L. Murray, A. B. Parson, O. D. Pence, F. M. Potter, Miss Mary A. Randolph, E. H. Rawlings, J. O. Reavis, Miss Anna V. Rice, Miss Minnie V. Sandberg, E. D. Soper, Milton T. Stauffer, Mrs. H. R. Steele, E. E. Tuck, F. P. Turner, J. R. Wilson.

**MISSIONS AND GOVERNMENTS**—E. T. Colton, Chairman; J. P. Chamberlain, William I. Chamberlain, C. E. Creitz, Mrs. W. L. Darby, J. R. Edwards, James Endicott, J. H. Franklin, Miss Margaret E. Hodge, P. W. Koller, Miss Sarah S. Lyon, Mrs. F. J. McConnell, John R. Mott, Eric M. North, N. W. Rowell, R. E. Speer, George G. Wilson, J. W. Wood.

**PUBLICITY**—Enoch F. Bell, Chairman; Elmer T. Clark, Mrs. H. E. Goodman, Stanley High, Paul Hinkhouse, G. W. Hobbs, H. S. Leiper, William B. Lipphard, Harry Myers, W. W. Reid, Herbert D. Rugg.

**RESEARCH, RECORDS AND STATISTICS**—K. S. Latourette, Chairman; Miss Margaret Burton, Oscar M. Buck, Wm. I. Chamberlain, James Endicott, C. H. Fahs, Galen M. Fisher, D. J. Fleming, George B. Huntington, Thomas Jesse Jones, Mrs. F. J. McConnell, A. B. Parson, C. H. Patton, R. E. Speer, George F. Sutherland, Miss Alice Van Doren.



REPORTS OF COMMITTEES  
FOR THE YEAR 1929

# THIRTY-EIGHTH CONFERENCE

## OFFICERS AND COMMITTEE

### OFFICERS

*Chairman:* DR. A. T. HOWARD, of Dayton, Ohio  
*First Vice-Chairman:* MRS. F. F. STEPHENS, of Columbia, Missouri  
*Second Vice-Chairman:* DR. J. E. EAST, of Philadelphia  
*Recording Secretary:* HARRY C. PRIEST, of Toronto  
*Secretary:* LESLIE B. MOSS  
*Treasurer:* MR. JAMES M. SPEERS, of New York  
*Honorary Secretary:* MR. W. HENRY GRANT

### COMMITTEE OF REFERENCE AND COUNSEL

This Committee is incorporated under the laws of the State of New York (Chapter 699, Laws 1917). The legal title is: "The Committee of Reference and Counsel of the Foreign Missions Conference of North America, Inc."

*Chairman:* REV. R. E. DIFFENDORFER, D.D.

*Vice-Chairman:* REV. ERNEST W. RIGGS

*Secretaries:*

LESLIE B. MOSS

REV. A. L. WARNSHUIS, D.D.

*Recording Secretary:* F. M. POTTER, L.H.D.

*Treasurer:* MR. JAMES M. SPEERS

#### *Term Expires 1931*

A. E. ARMSTRONG  
C. THEODORE BENZE  
E. T. COLTON  
STEPHEN J. COREY  
CHARLES E. CREITZ  
GEORGE E. EPP

MRS. H. E. GOODMAN  
F. M. POTTER  
MISS ANNA V. RICE  
MRS. C. K. ROYS  
JESSE R. WILSON  
S. G. ZIEGLER

#### *Term Expires 1932*

ENOCH F. BELL  
B. WILLIS BEEDE  
J. E. EAST  
JOHN R. EDWARDS  
C. DARBY FULTON  
K. S. LATOURETTE

MRS. F. J. McCONNELL  
JOHN R. MOTT  
A. B. PARSON  
ROBERT E. SPEER  
H. E. STILLWELL  
MILLS J. TAYLOR

#### *Term Expires 1933*

BISHOP W. B. BEAUCHAMP  
CHARLES D. BONSAK  
W. G. CRAM  
R. E. DIFFENDORFER  
CANON S. GOULD  
WM. BANCROFT HILL

MRS. F. I. JOHNSON  
P. H. J. LERRIGO  
ERNEST W. RIGGS  
MRS. ANNIE O. RUTHERFORD  
MISS GERTRUDE SCHULTZ  
J. W. WOOD

#### *Ex-Officio Without Vote*

W. HENRY GRANT

LESLIE B. MOSS

JAMES M. SPEERS

# ANNUAL REPORT OF THE COMMITTEE OF REFERENCE AND COUNSEL TO THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

1929

## MEETINGS OF THE COMMITTEE

The newly-elected committee convened on Thursday evening, January 17, for the consideration of several important matters. At that time a nominating committee was appointed to nominate officers and sub-committees for the ensuing year. The committee has held three regular meetings during the year as follows: February 7 and 8, June 21 and 22, and September 26 and 27. The officers of the committee as elected at the meeting on February 7 were: Chairman, P. H. J. Lerrigo; Vice Chairman, Mrs. Charles K. Roys; Treasurer, James M. Speers; Recording Secretary, F. M. Potter. At that meeting the committee reëlected as Secretaries for 1929 Leslie B. Moss, Milton T. Stauffer, and A. L. Warnshuis.

During the year two members of the committee have returned from trips to the foreign field: Dr. John R. Mott following a visit to the Far East and Southern Asia, and Dr. S. G. Ziegler following a deputation visit to Africa. Three members of the committee have started during the year on trips to the mission field. Dr. J. R. Edwards and Dr. George E. Epp on visits to China and Dr. F. M. Potter on a visit to India.

## MEMBERSHIP OF THE COMMITTEE

### TERM EXPIRES 1930

W. G. CRAM  
PAUL DE SCHWEINITZ  
RALPH E. DIFFENDORFER  
S. GOULD  
WM. BANCROFT HILL  
Mrs. F. I. JOHNSON

P. H. J. LERRIGO  
MRS. J. MACGILLIVRAY  
ERNEST W. RIGGS  
WM. P. SCHELL  
MISS LELA E. TAYLOR  
JOHN W. WOOD

### TERM EXPIRES 1931

A. E. ARMSTRONG  
C. THEODORE BENZE  
E. T. COLTON  
STEPHEN J. COREY  
CHARLES E. CREITZ  
GEORGE E. EPP

MRS. H. E. GOODMAN  
F. M. POTTER  
MISS ANNA V. RICE  
MRS. C. K. ROYS  
JESSE R. WILSON  
S. G. ZIEGLER

### TERM EXPIRES 1932

ENOCH F. BELL  
B. WILLIS BEEDE

J. E. EAST  
JOHN R. EDWARDS

## COMMITTEE OF REFERENCE AND COUNSEL

C. DARBY FULTON  
K. S. LATOURETTE  
MRS. F. J. MCCONNELL  
JOHN R. MOTT

A. B. PARSON  
ROBERT E. SPEER  
H. E. STILLWELL  
MILLS J. TAYLOR

### EX-OFFICIO WITHOUT VOTE

W. HENRY GRANT      LESLIE B. MOSS      MILTON T. STAUFFER  
JAMES M. SPEERS      F. P. TURNER

Of those whose terms expire in January, 1930 Dr. Paul de Schweinitz and Dr. Wm. P. Schell have served two complete terms of three years in succession and can only be reelected upon unanimous recommendation of the nominating committee and unanimous endorsement of the Conference.

### MILTON T. STAUFFER

On September 27 Mr. Stauffer presented his resignation as one of the Secretaries of the Committee of Reference and Counsel and the Committee very reluctantly agreed to his request. Mr. Stauffer's attention during his connection with the Committee has been devoted mainly to the work of home cultivation and of missionary preparation. In 1927 when he was called to the work of the Committee he took up his duties on a part time basis because his relationship with the Student Volunteer Movement in its preparation for the quadrennial convention in the winter of that year made it unwise for him to entirely relinquish his membership on the staff of the Movement until after the convention.

It was in January, 1928, that he commenced full time relations with the Foreign Missions Conference. Inasmuch as a large part of his responsibility was to develop and carry out a program of home base cultivation in the holding of interdenominational missionary institutes, it seemed advisable for him to attend the meeting of the International Missionary Council held in Jerusalem in March and April of that year.

The Committee had not been able to prosecute a very active campaign in the field of interdenominational coöperation in home cultivation prior to Mr. Stauffer's acceptance of its call, although this had been one of the primary elements in the program adopted by the Conference at its meeting in January, 1927. Mr. Stauffer devoted himself with vigorous energy to developing a program which would strengthen the cause of coöperation and promote most effectively the missionary enterprise in the various cities in which conferences were arranged. There seems to be a genuine conviction that this work has been of most effective character and although it is difficult to tabulate results of this type of progress the mission

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boards have repeatedly expressed their conviction of its value for their work. Internal denominational arrangements and local peculiarities have served to delay the development of such coöperation, but in spite of this there is a feeling that real progress has been made.

In the work of missionary preparation Mr. Stauffer has been able to aid most effectively in the development of several lines of work which have not been carried forward since the resignation of Dr. Sanders. This is not the place to catalog the various activities that have been undertaken, but the timeliness of the work of this committee is evidenced by the changing point of view with regard to the whole problem of the selection and recruiting of missionaries. Mr. Stauffer's experience with the Student Volunteer Movement and his continued intimate relationship with it as chairman of the administrative committee have rendered his help in this connection invaluable.

On October 31 he closed his work in the office and accepted the pastorate of the Second Reformed Church of New Brunswick, N. J., where he was inaugurated as pastor on November 7. This church is known as the College Church and is at the edge of the Rutgers College campus. Mr. Stauffer also expects to teach some classes both in Missions and Comparative Religion in New Brunswick Seminary. His resignation leaves the work which he was carrying on unprovided for and the Committee on Policy and Program have this situation under consideration in preparing their report.

## MISSIONS AND GOVERNMENTS

The Committee on Missions and Governments during the past year has given consideration to a number of questions, of which the following may be mentioned as being of most general interest:

### RATIFICATION OF TREATIES

The annual Conference in Detroit in January, 1929, adopted the following resolutions:

"Whereas the following four international treaties have been referred by the President of the United States to the Senate for its approval, namely, the Convention revising the General Act of Berlin and the General Act of Brussels, signed at St. Germain, September 10, 1919; the Convention relating to the Liquor Traffic in Africa, signed at St. Germain, September 10, 1919; the Convention on the International Trade in Arms, signed at Geneva, June 17, 1925; and the Slavery Convention, signed at Geneva, September 25, 1926, and Whereas the last named two of these treaties have not yet been ratified by the Government of the Dominion of Canada, and Whereas these treaties are important international agreements for the welfare of the people in Africa and in other lands, and Whereas the Revising



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Convention includes guarantees of religious liberty and missionary freedom in Africa, Therefore, Resolved, that this Conference recommend to all the Boards included in its membership that they give early attention to these treaties with a view to the taking of such action as each Board may deem advisable in order to arouse public opinion in support of the ratification of these treaties by the Government of the United States and of the Dominion of Canada."

This resolution was transmitted to all the boards who are members of the Conference, and by circular letters at different times the Committee endeavored to keep the boards informed regarding the Senate's action, and to remind them of the desirability of their taking suitable action. A number of boards have adopted resolutions, copies of which have been placed on file with the Committee, in which they have memorialized the Senate in favor of the early ratification of these treaties. Up to the time of the writing of this report, December 1, the Senate has taken action to advise the President in favor of the ratification of the Slavery Convention, with an important reservation regarding forced labor, and the Liquor Traffic Convention. The other two treaties are still pending in the Senate's Committee on Foreign Relations. Unofficial information has been received that this Committee will probably make a favorable report soon regarding the Convention revising the General Acts of Berlin and Brussels.

## LEGISLATION IN PORTUGUESE COLONIES

Information has been received regarding legislation enacted in the Portuguese Colonies in Africa, forbidding the use of the vernaculars in any written form, fixing such standards both for school teachers and also for evangelistic workers as would prevent the continued service for many, if not most, of those now employed by the churches and missions in these areas, and in imposing other disabilities upon missionary work in these Colonies, especially in East Africa. Through the American Consul at Lourenco Marques, this legislation has been brought to the attention of the State Department in Washington, which has invited the Committee to furnish it with information and comments. Through the Committee of the International Missionary Council and its officers the possibility of international action in protest against this legislation has also been considered. Meanwhile, the American Boards most directly concerned in these difficulties have agreed to await the results of the action of the British Missionary Conference which has presented to the Government of Great Britain a memorial asking for that Government's intervention on the grounds of the treaty between Great Britain and Portugal which contains articles that specifically guarantee religious liberty and missionary freedom.

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### DISFRANCHISED INDIANS

As a result of a decision of the Supreme Court, interpreting the naturalization laws of the United States, a number of Indians have lost their citizenship through the cancellation of their naturalization papers. Many of them have resided in America for a long time, and it is apparent that they are suffering from a great injustice. With the assistance of some missionaries to India, who have been home on furlough, the Committee has made careful inquiries regarding these cases, and it is continuing its efforts to discover some effective way of righting the wrong that has been done.

### A STATEMENT FOR THE PRESIDENT

At an interview granted by President Hoover to the Chairman and Secretary of the Committee, the request was made that a statement be prepared summarizing the extent and present day policies and programs of the foreign missions of the Protestant churches of America. It was suggested that if such a useful paper were available, the President might send it to all the American diplomatic and consular officials abroad so that they might more intelligently and sympathetically exercise the function of their offices in relation to their effect upon missionary work. The Committee was authorized by the Committee of Reference and Counsel to prepare such a statement and it will probably be ready to be presented to the President soon after the printing of this report.

### RECEPTIONS TO FOREIGN MINISTERS

On February 21 the Ambassador of Japan in Washington, His Excellency Katsuji Debuchi, invited representatives of the mission boards to meet him at an informal tea in New York City. This meeting afforded an opportunity to become personally acquainted with the ambassador and to converse with him regarding subjects of mutual interest relating to Japan and Korea.

On March 23 the Committee arranged for a luncheon in New York City, at which about fifty representatives of mission boards were present, to bid farewell to Dr. and Mrs. Alfred S. K. Sze, retiring Minister of China in Washington.

On May 22 the Chinese minister to the United States, Dr. C. C. Wu, accepted the invitation of the Committee to meet with representatives of the mission boards to whom he spoke clearly and helpfully regarding the attitude of the Chinese Government towards religious and missionary work.

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### RECOGNIZED LIST OF MISSION BOARDS

The Committee of Reference and Counsel recommended to the British Government that the Board of Foreign Missions of the Pilgrim Holiness Church, with headquarters at Kingswood, Kentucky, be placed on the recognized list of mission boards coming under the terms of Memorandum A. Word has been received that the British Government has acted favorably on this recommendation and this board has been included in the list. During the year the applications of the Sudan United Mission and the Augustana Synod, forwarded in 1928, have been approved by the British Government and they have been placed on the list of recognized societies.

### HOME BASE CULTIVATION

The Foreign Missions Conference in January, 1929, requested the Committee of Reference and Counsel to so apportion its time and energy during this year as to help the boards in interpreting and getting before their constituencies the message of the Jerusalem Council. With this end in view several plans have been followed during the year. A series of interdenominational conferences in a number of towns in New England was arranged for the latter part of April. A thirty-two page bulletin was prepared and published for the exclusive use of ministers, entitled "My Church and Its World Mission." Arrangements have been made for Dr. John R. Mott to meet with many of the mission boards during the fall and winter, bringing to them his observations of the situation in the Far East in the light of the discussions and statements at Jerusalem in 1928.

At the request of the Committee of Reference and Counsel the secretaries compiled several suggestive programs which might be used by mission boards in studying the findings and recommendations of the Jerusalem meeting of the International Missionary Council. These programs were sent out to all the boards for use or adaptation as they saw fit. Reports indicate that a considerable number of boards have devoted time, either at their regular board meetings, or on special occasions to the consideration of the Jerusalem meeting and its implications for board policies.

### MISSIONARY CONFERENCES IN NEW ENGLAND

From April 21 to May 2 meetings were held in twenty-six cities or towns, centering around Northampton, Athol and North Adams in Massachusetts, Brattleboro, Vermont and Keene, Claremont and Lebanon in New Hampshire. A seminar on Jerusalem for ministers only was held in each of these main centers. Pastors in surrounding

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towns were especially invited and usually remained for lunch as guests of the local ministerial association.

Afternoon interdenominational mass meetings for women were also held in all main centers. The attendance ranged from approximately fifty to one hundred and fifty. Usually two speakers were assigned to each of these meetings.

There were twenty-one interdenominational evening mass meetings for men and women, usually addressed by two speakers, with attendances ranging from twenty-five, in a rural community one stormy night, to over nine hundred in Lebanon. There were men's dinners in Claremont, Keene, Athol, and Putney.

One meeting for students was held in Amherst on the first Sunday evening, attended by approximately seventy college students. Three young people's mass meetings (Athol, Keene and Claremont) were arranged for, with Athol offering the best attendance (approximately 160).

Missionary sermons were preached in fifteen churches on the two Sunday mornings and brief addresses were made in more than twenty Sunday Schools. A Sunday afternoon forum on missions, attended by thirty laymen, was held in a private home in Northampton.

In Lebanon the David Livingstone film was used with great success. Over seven hundred school children were excused early one afternoon in order to see this picture at the town hall. Over nine hundred came out to the evening meeting when this film was shown, following two missionary addresses. The expense of the Lebanon set-up approximated \$100.

Program arrangements were in the hands of local committees and members of the team received local entertainment free of charge. The contributions in evening mass meetings invariably covered—and more than covered—publicity and entertainment expenses. In twelve days a total of sixty-four meetings were held and eighty-five missionary addresses were given.

The team consisted of: Dr. H. Reeves Calkins (Methodist), Prof. L. E. Martin (Baptist), Dr. Paul Corbin (Congregational) (with the exception of Northampton), and Milton T. Stauffer. At Northampton the team was supplemented by six additional speakers representing four denominations; at Keene by Dr. Ashley D. Leavitt (Congregational); at Claremont by Mr. Ernest W. Riggs (Congregational); and at North Adams by Mrs. Ernest Riggs (Congregational).

This interdenominational approach by the mission boards was both welcomed and appreciated by the local ministers. In one rural church a layman reported that he had not heard a missionary address in that church for eight years.



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### "MY CHURCH AND ITS WORLD MISSION"

"My Church and Its World Mission" is a thirty-two page bulletin prepared and published by the Committee on Missionary Cultivation for the exclusive use of ministers. The bulk of the material carries references to the Jerusalem Meeting Reports and there is a consistent effort throughout, on the part of those compiling this bulletin, to show how the most significant utterances of the Jerusalem findings can be made use of by the minister to give point and substance to his missionary addresses. An appropriate subtitle for "My Church and Its World Mission" might have been, "How to Get the Spirit and Message of Jerusalem to the Individual Church Member." About 20,000 copies were used, mostly for free distribution among ministers by mission boards who at a nominal charge have carried their own imprints on this bulletin.

### DR. MOTT'S VISIT TO THE BOARDS

The Committee of Reference and Counsel at its June meeting requested Dr. John R. Mott to agree to make his services available to the mission boards during this fall and winter. He very readily responded to this invitation and arrangements have been made for him to meet a number of the mission boards during the period from October 1 to February 1. He met with the Prudential Committee of the American Board on October 22, with the Woman's Society of the Methodist Episcopal Church October 27, and with the General Board and Woman's Board of the Northern Baptist Convention November 6. November 8 he started on a trip to the Pacific Coast during which he met representatives of the mission boards having headquarters in the neighborhood of Minneapolis and Saint Paul, with laymen and clergymen in Winnipeg, Vancouver and Seattle, the Board of Foreign Missions of the Methodist Episcopal Church in Portland, and with laymen and students in San Francisco and Los Angeles.

In December he will meet with the Presbyterian Board in New York and with mission boards and other groups in Toronto and Montreal, the Southern Methodist and Southern Presbyterian groups, and with representatives of the mission boards having headquarters in the neighborhood of Chicago. In nearly all of the cities which he will visit meetings will be held with laymen and student groups as well. Plans for January include visits to Indianapolis, Philadelphia and Baltimore. In this way Dr. Mott is having an opportunity to bring to the mission boards at first hand his observations of the situation on the mission field during the past year. He is able also to bring to the student groups the challenge of the present world situation for life enlistment.



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At this writing it is evident that the visits of Dr. Mott to the boards are proving to be of a very helpful and stimulating character. His analysis of the situation in foreign lands, together with his proposals for ways of meeting it in line with the findings of the Jerusalem Meeting, are finding enthusiastic response among the boards he has been able to meet up to the present time.

### OTHER PLANS OF THE HOME CULTIVATION COMMITTEE

#### *Conference of Missionary Educational and Administrative Secretaries*

Arrangements have been carried out with the Missionary Education Movement providing for a Conference in Atlantic City of secretaries of Missionary Education with administrative secretaries of the foreign boards on the afternoon of January 14. The program of discussion has been prepared including the following topics:

What do the administrative secretaries think is needed in missionary education today?

What are the contributions and failures of the missionary education agencies as now constituted?

What is the relation between missionary education and promotion?

What are the possibilities and problems in the present trend toward fuller coöperation between the forces of missionary education and of general religious education?

#### *News Service*

During the year a bi-weekly news service has been maintained which has furnished 125 religious periodicals with items of general interest in regard to the foreign mission movement. This has been used either as background material by the editors or as the basis for editorials, or in some cases has been quoted in the periodicals.

#### *Conference of Theological Seminaries*

Mr. Stauffer gave some time in the early stages to the preparations for the Conference of Theological Seminaries which was held in late November at Madison, N. J. An account of this conference is contained on page 62 of this report.

#### *Use of Radio*

Some attention has been given during the year to the matter of securing opportunity on the radio for speakers on foreign missions. Progress is being made in this and three periods have been arranged for the month of January, 1930, under station WABC of the Columbia broadcasting system.

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### *City-wide Missionary Conferences*

Mr. Stauffer gave some attention to the planning of two such conferences, one to be held in Pittsburgh in November and the other in Cincinnati during February, 1930. Because of difficulties which arose in trying to coördinate the schedules of the different groups which expected to coöperate in Pittsburgh it was found necessary to abandon that conference for the present. Plans had been proceeding very favorably in preparation for the February meeting, and because of the resignation of Mr. Stauffer it was thought wise not to make any further effort in that direction but to regard the visits of Dr. Mott to the various centers as the main work of the program for this committee during the current winter.

## PREPARATION OF MISSIONARIES

### CONFERENCE ON RECRUITING, SELECTION AND PREPARATION OF MISSIONARIES

The Committee on Missionary Preparation called a Conference on the above subject at Pocono Manor, Pa., January 31 to February 3. There were 53 delegates in attendance, representing 15 denominations and 22 different boards. Twenty-four of those present were Candidate Secretaries or Secretaries directly responsible for missionary selection, 7 were Administrative Secretaries, 8 were Professors of Missions in Theological Seminaries and 5 were Medical Secretaries of the different boards.

The Conference opened with several carefully prepared reports on the available supply of missionary candidates, followed by a general discussion on Missionary Recruiting and the attitude of young people toward the appeals of the boards. The situation as disclosed was disquieting enough to provoke earnest inquiry and to call at the not distant future for a conference of candidate secretaries, Student Volunteer Movement representatives and leaders of the two Christian Associations to consider together ways and means of more effectively and unitedly confronting the youth of our schools and colleges with the missionary life appeal.

One session of the conference was given over to a consideration of missionary losses on the field. The facts and causes of loss and withdrawals were presented by Dr. Lennox who is at present engaged in a careful study of this whole subject. A small committee of medical secretaries brought back very helpful findings and recommendations.

When the conference took up its discussion of the two major subjects, the selection and preparation of new missionaries, it soon became evident to everyone that situations and demands have

changed so rapidly both here and on the mission fields during the last decade that practically all the questions raised by the old Board of Missionary Preparation in the years following Edinburgh and before the war must now be faced afresh, and new work must be done. One significant recommendation which bears on mission board personnel came out of the discussion on selection: "We are convinced that the wise selection of missionary personnel is largely dependent upon a certain skill in judging personality. This skill may be best acquired by extensive experience and study. We therefore recommend that the boards endeavor to secure greater continuity in the service of Candidate Secretaries and consider the advisability of occasional visits of their Candidate Secretaries to the mission fields."

Copies of the findings and recommendations of the Pocono Conference were circulated among the conference delegates and members of the Committee of Reference and Counsel.

### *Bibliography*

The Committee on Missionary Preparation in consultation with a number of mission professors prepared a pamphlet containing a bibliography for outgoing missionaries listing about 200 books. This pamphlet of sixteen pages classified the list of books under geographical and topical headings and was particularly prepared for the use of those who are called upon to suggest courses of reading to missionary candidates.

### PRINCIPLES AND METHODS OF SELECTING NEW MISSIONARIES

The Pocono Conference called upon the Committee on Missionary Preparation to carry on a study of the principles and methods of selecting new missionaries. A sub-committee on this subject was appointed with Mr. Paul Alden, Candidate Secretary of the Baptist Board, as chairman. This sub-committee has based the outline of its study upon the finding of the Pocono Conference, which is as follows:

"In view of the increased emphasis on the need for improved quality in missionaries and of the thoroughgoing personnel studies made by educational and secular groups, it is the conviction of the conference that the missionary agencies give renewed and serious attention to the problem of selection. To that end we recommend:

"The appointment by the Committee on Missionary Preparation of a committee to continue the study of the principles and methods in the selection of new missionaries and report to

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the boards in such manner as the Committee on Missionary Preparation may determine. We suggest that this committee include in its study consideration of the following points:

“(a) The work already done in the selection of personnel by non-religious agencies.

“(b) The aid which might be given by such tests, as the intelligence, interest, emotional stability, and social adjustability tests.

“(c) The new emphases in missionary qualification implied in the findings of the Jerusalem Conference.

“(d) The desirability of continuing the personnel record of missionaries throughout their careers.

“(e) The type and form of blanks needed to secure essential data.

“(f) Better methods of securing confidential information on the unfavorable characteristics of candidates.”

This Committee has been at work and has started several of the studies suggested. Plans are now under way to hold a meeting of Candidate Secretaries and others interested in missionary preparation on January 14, at which time the preliminary results of these studies will be reported and discussion of further plans will be carried on. This subject is so important that the Committee is hoping for the generous assistance of the various boards and individuals who may be asked to cooperate.

## CONFERENCE FOR NEWLY APPOINTED MISSIONARIES

From June 6 to 12 about 150 board secretaries and newly appointed outgoing missionaries met together at the Kennedy School of Missions, Hartford, Conn., to consider some of the things of most value to recently commissioned candidates. The denominations participating were the Presbyterian, U. S. A., Reformed Church in America, American Baptist, Methodist Episcopal, Congregational and Protestant Episcopal.

An hour and a half each day was devoted to phonetics; another hour daily was given to programs of health and hygiene on the mission field; another to questions on the missionary's relations to the national church, to national leadership, to his own missionary associates; to government and to the diplomatic and business community. Seminars were conducted on the missionary's approach and message to the followers of non-Christian religions and on the various types of missionary service. The presence of board secretaries and furloughed missionaries offered unique opportunity for interviews and first-hand counsel. Either before or after this conference at Hartford, the outgoing missionaries of each board met at



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their board headquarters for several days of conferences with the home administrative staff.

### ARE MISSIONARIES WANTED?

The Committee on Missionary Preparation requested that letters be sent to Christian Nationals in different countries, many of whom were at Jerusalem, to solicit from them their opinions and response to specific questions regarding the future need of missionaries from the West and the kind of missionary service most needed and the type and quality of the workers desired. The request was sent out in December, 1928, and responses have been received from more than thirty individuals who are acquainted with Christian work in the different countries. These responses have been mimeographed and are in the hands of the members of the Committee on Missionary Preparation and of the Committee of Reference and Counsel and the question of the use which may be made of them is under consideration at the present time.

### CONFERENCE ON STUDENT RECRUITING

A conference of candidate secretaries and representatives of the Student Christian Movement, held in the offices of the Committee of Reference and Counsel on the afternoon of May 21, was called in the interests of a more united approach to college students. It was the result of a definite action passed by the Pocono Conference. Seventeen representatives of boards or student movements were present. No definite actions were taken but a very frank and helpful exchange of observations on future plans took place. Several suggestions were made in the interests of closer and more effective working relationships between church representatives and student leaders. A summary of the discussions was prepared and distributed.

### PUBLICITY

The Committee of Reference and Counsel at its meeting in September, 1929, discussed in some detail the proposals for larger activities in the field of publicity. In the light of experience during the last two or three years it has become evident that there is real opportunity for the Foreign Missions Conference as an interdenominational agency to render effective service on behalf of the missionary enterprise in the realm of publicity. With this thought in mind a sub-committee was appointed, with Dr. Enoch Bell as chairman, to study the situation and make definite recommendations and a program for the inauguration of such a piece of work under the Committee of Reference and Counsel. The report of this Committee with its recommendations appears on pages 37-40.



## MISSIONARY RESEARCH

As a result of the action of the Foreign Missions Conference at its thirty-sixth annual session in January, 1929, requesting the Committee of Reference and Counsel to work out a plan of scientific research, a sub-committee has been appointed and has been serving during the year under the chairmanship of Dr. Thomas Jesse Jones. It has prepared a report on this subject which is included in this document on pages 41-48.

## CHRISTIAN LITERATURE

The Committee on Christian Literature has endeavored to obtain as much information as possible regarding the development of Christian literature in all parts of the world where North American mission boards are at work with a view to discovering how these boards may aid most effectively in providing the Christian literature that is so greatly needed. As the year closes it is giving special attention to the situation in China, concerning which it hopes to make some definite recommendations in the near future.

At its meeting in September the Committee of Reference and Counsel adopted the following report:

I. *China.* In the light of the discussions at the International Missionary Council Committee meeting at Williamstown and on our own understanding of the need of the Church in China, we recommend

That the Committee of Reference and Counsel express to the International Missionary Council (1) its belief that the time is ripe for a thoroughgoing study on the field, in consultation with all concerned, of the whole enterprise of the production and distribution of Christian literature in China; and (2) its approval of any practicable plan for sending a special literature commission to China at as early a date as possible. Your committee also recommends

That should such a commission be acceptable to the National Council of China the Committee on Literature be empowered, in consultation with the Executive Committee, to take whatever steps may be necessary to assure to the International Missionary Council the fullest coöperation possible of the Committee of Reference and Counsel in the matter.

II. *India.* In view of the imperative need of a great enlargement of the India Christian literature program as organized and fostered by the National Christian Council of India, Burma and Ceylon, the recognized coördinating literature agency of this field, we recommend

That an appeal be made to those mission boards that are not

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coöperating financially with this enterprise to make appropriations toward the India Literature Fund of the National Christian Council of India, Burma and Ceylon, as the most economical and productive plan of accomplishing the vital end in view.

We further recommend

That the attention of the boards be called to the pressing need of providing, in connection with the India Literature Fund, and in addition to the regular subsidies of the boards, a sufficient working capital to be used as a revolving fund under the National Christian Council of India, Burma and Ceylon for the publication and circulation of approved books at moderate price by publishing agencies whose capital resources are limited.

III. *Moslems*. We recommend

That the attention of the boards at work in Moslem lands be called (1) to the growing fellowship in thought and work on the part of societies and individuals responsible for Christian literature throughout the Moslem work—this being brought out especially in the history of the first years of service of the Central Literature Committee for Moslems connected with the Near East Christian Council; and (2) to the increasing recognition in missionary circles that the responsibility for making and using Christian literature cannot be left to specified literature societies alone but must rest upon all the societies and churches participating in the evangelization of Islam. And (3) to one aspect of the work of the Central Literature Committee for Moslems which may be of service beyond the Moslem fields, namely, a plan by which boards in different language areas can share the cost and production rights of biblical and other illustrations by gifted missionary artists.

IV. *Africa*. Recognizing the value to all boards having work in Africa of the proposed International Committee on Christian Literature for Africa, we recommend

That, in order to assure the closest possible coöperation between the proposed committee and all parties concerned, the moral approval of the Committee of Reference and Counsel be given to any effort that may be made to relate in some practical way the International Committee on Christian Literature to the International Missionary Council and to any National Christian Council or Councils for Africa that may be organized in the future.

V. *Japan*. In view of the opportunity offered by the projected three-year evangelistic program of the churches in Japan, we recommend

That the Committee of Reference and Counsel herewith express its conviction of the wisdom of the closest possible coördination of all the existing Christian literature agencies of Japan, and of an

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enlarged support by the constituencies of these agencies, to the end that the immediate need may be met.

VI. *Boards and Policy.* Convinced that the time has come for a radical reconsideration by the boards of their provision of men and money for this all too neglected arm of vital missionary service, we recommend

That the boards be urged (1) to give special consideration to their policy as a whole with a view to determining the place that Christian literature should have in their thought and in their budgets; and (2) to make such adjustments in their activities as will enable them to carry out effectively the literature policy that they may adopt as a result of this special study.

### INTERNATIONAL COMMITTEE ON CHRISTIAN LITERATURE FOR AFRICA

The meeting at Bronxville in July and the Committee of the International Missionary Council approved a constitution for the International Committee on Christian Literature for Africa. For several years efforts have been made to advance the cause of Christian literature in Africa because of the difficulties involved and because of the desperate need that there is for such activity. On October 1 the office of this international committee was opened in London, with Miss Margaret Wrong as secretary.

The budget of this committee is fixed at \$5,000 a year, of which the American societies have agreed to provide one-half while the British and Continental societies supply the balance. This committee will function as a sub-committee of the Committee of the International Missionary Council but will be related in each country to the national missionary organization. The routine administration of Miss Wrong's work will be primarily under the direction of the British section, but in the inauguration of plans for her work involving any development or change of general program the approval of each of the national sections will be necessary. In this country it will be related to the Africa Committee of the Committee of Reference and Counsel. Every effort has been made to keep the organization as simple as possible, in order that it may not interfere with the active functioning of the secretary, Miss Wrong.

It is expected that Miss Wrong will visit the United States and Canada during the coming winter and become acquainted with the various mission boards having work in Africa who are supporting this work. The constitution of this committee is given as follows.

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### CONSTITUTION FOR THE INTERNATIONAL COMMITTEE ON CHRISTIAN LITERATURE FOR AFRICA

1. *Name.*—The Committee shall be called "The International Committee on Christian Literature for Africa."

2. *Aim.*—The aim of the Committee shall be to promote the production, publication, and distribution of literature for use in connection with missionary work in Africa.

3. *National Sections.*—The Committee shall be organized in national sections.

4. *Relation to the International Missionary Council.*—The Committee shall be organized as a sub-committee of the Committee of the International Missionary Council.

5. *Membership.*—The membership of the Committee shall consist of all missionary, tract, literature and other societies contributing to the annual budget. Each contributing society shall be entitled to send a representative to the meetings of the national sections with which it is connected or to meetings of two or more national sections when such joint meetings are held. The national sections may coöpt additional members subject to the approval of the national missionary organization of the country concerned.

6. *Meetings.*—Each national section, or two or more national sections jointly, shall hold at least one meeting annually for the purpose of approving the budget and the transaction of other business.

7. *Policy and Budget.*—The general policy and budget shall be subject to the approval of all sections of the Committee.

8. *Administration.*—The Secretary shall take opportunities of keeping in personal touch with all sections of the Committee. The routine administration of the Committee shall be carried out under the immediate direction and supervision of the British section.

9. *Accounts.*—The Committee shall keep regular accounts in proper form, which shall be made up and audited once a year. An abstract of the audited accounts shall be circulated to the contributing societies.

10. *Relationship to National Missionary Bodies.*—Any national section of the Committee may be constituted a committee of the national organization in that country, but the national organizations or the International Missionary Council shall have no financial responsibility in connection with the Committee.

11. *Relationship with Kindred Organizations.*—The Committee shall maintain relations with the International Institute of African Languages and Cultures, the Central Committee on Christian Literature for Moslems and such other literature groups and other bodies as may be selected from time to time.

12. This Constitution shall be subject to revision in the light of experience with the approval of the national sections of the Committee.

13. This Constitution shall come into force when approved by two or more national bodies.

### CHRISTIAN LITERATURE FOR SOUTH INDIA

During April and May of this year Mr. F. L. Marler, Literature Secretary of the Andra Christian Council, accompanied by Mrs. Marler, was in the United States meeting with the different mission boards having work in South India. He was trying to secure support for the production of literature in the vernacular under the auspices of the Andra Council, and secured small contributions for this work sufficient to make possible the publishing of a few books and



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other literature. On April 25 a group of board secretaries and others in New York met him informally at luncheon and he was able by this means and other ways to make contacts with board representatives and lay before them the seriousness of the situation in India. Among other things he pointed out that a large proportion of the students who attend the Christian schools revert to illiteracy because there is no adequate literature for them to use.

### COÖPERATION WITH COMMUNITY CHURCHES

During this year an effort has been under way to help the Community Church Movement of America to focalize its consideration of foreign missions in some helpful way. Many of these churches are the result of federations in local communities of different denominational groups, and it is very difficult for the united church to spread its benevolent giving over several denominational appeals. The secretary of the Community Church Movement, Dr. J. R. Hargreaves, approached the secretary of the Foreign Missions Conference to secure coöperation in the production of a booklet containing projects of mission work carried on by the leading denominations. These denominations for the most part are those whose churches have been most largely represented in the rural communities where the Community Church Movement has been most actively developed. It is estimated that there are between 1,500 and 2,000 of these community churches already in existence. Some of them are affiliated with one denomination, but a majority probably represent a federation of several churches. The project is to prepare a pamphlet which can be used among the people of these churches and thus give them guidance in the use of their foreign mission funds. The desire of the leaders of the Community Church Movement is to prevent it from becoming a separate denomination, and they welcome every opportunity to help the churches channel their giving through the denominational agencies with which they are most naturally affiliated. The booklet is in process of preparation at the present time.

### MISSIONARY COÖPERATION IN AFRICA

A conference of representatives of the American mission boards having work in Africa was held July 7 to 9 at Hotel Gramatan in Bronxville, New York. The purpose of the conference was to discuss with the representatives from Great Britain and the Continental mission boards, the possibility of developing a larger degree of missionary coöperation in approaching the vast problems of the African continent. The conference was attended by forty-four people, eight representing Great Britain and four from missionary



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societies on the Continent. Dr. P. H. J. Lerrigo, chairman of the Committee of Reference and Counsel, served as chairman of the conference and the discussions were directed toward a discovery of those lines of missionary endeavor which ought to be most earnestly pushed during the next five years and which would prove most fruitful if carried out coöperatively.

The holding of this Conference in Bronxville was a direct result of the feeling of the American Boards that the services of Dr. J. H. Oldham should be conserved in helping to carry out such a program of coöperative work for the mission agencies in Africa. Dr. Oldham's unique understanding of the situation in Africa and his long acquaintance with the problem of dealing with governments in connection with establishing mission work together with his knowledge of the missionary situation in general pointed to him as the logical person to lead in the development of missionary coöperation for Africa. Inasmuch as he is a Secretary of the International Missionary Council, the Bronxville Conference worked out a program which was submitted to the meeting of the Committee of the International Missionary Council at Williamstown, July 11-21, in the hope that they would find it possible to include it in their general program for the next three to five years. After thorough discussion at Williamstown it was adopted as follows:

1. Exploration of the best means of furthering and realizing the evangelistic aims of the Christian missions in Africa.

2. The development of a program of Christian education in Africa as a means of realizing this missionary purpose, with special reference to—

- (a) The improvement of religious education.
- (b) The Christianization of Africa's womanhood and home life.
- (c) The development of African leadership.
- (d) Meeting the needs of rural communities.

And in connection with this the study of the educational policy of governments and of the relation between the educational policy of missions and that of governments.

3. The development of a health program for African missions with special reference to—

- (a) A comprehensive program for use in schools.
- (b) Coöperation with governments in attack on disease.
- (c) The creation of an African health staff of doctors, medical assistants, dressers and nurses.

4. Furtherance of the work of the Christian Literature Committee for Africa.

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5. Coöperation with other agencies in the endeavor to understand, conserve and develop what is valuable in African cultures and institutions.

6. The occupation of the field and the avoidance of overlapping.

7. The encouragement and development of Christian Councils in the Continent of Africa and the coöperation with existing Councils.

8. Approach to governments where necessary, in regard to questions involving the relations of missions and governments.

9. The bringing to bear of Christian influence for the establishment of right racial relations, and coöperation for this purpose with the proposed Industrial Institute.

10. Prayer for the raising up of men and women of outstanding gifts for positions of Christian leadership in Africa and support for efforts in different countries to secure for African missionaries the best possible equipment for their task.

The Committee of the Council agreed that a statement should be prepared setting forth the needs of Africa in the matter of Christian leadership and the preparation and equipment required by missionaries in Africa. They assigned the responsibility of this program to Dr. Oldham and Miss Gibson, as officers of the Council. They have prepared a printed letter setting forth the objectives immediately in view, which has been sent to all the mission boards having work in Africa. Copies of this letter are available for further distribution among members of mission boards and missionaries, if they are desired, upon application to the offices of the Foreign Missions Conference.

## COMMISSION ON CHRISTIAN HIGHER EDUCATION IN INDIA

In a conference of Indian Christian and missionary educators held at Agra late in 1928 there originated a proposal to secure the appointment of a commission to be sent out from Great Britain and from North America to study Christian higher education among men in India and the opportunities open to it under present conditions. This proposal was approved by many different organizations in India, including provisional Christian Councils, Mission Councils and gatherings of educational leaders and councils of Christian colleges.

The Executive Committee of the National Christian Council of India early in 1929 referred this proposal to the Conference of Missionary Societies of Great Britain and Ireland and to the Foreign Missions Conference of North America, with their recommendations. The British conference approved the appointment of the commission and prepared certain suggestions outlining the terms of

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reference. The Committee of Reference and Counsel approved the proposal in principle at its meeting in June, and authorized the Executive Committee to act in securing the appointment of the North American members when the proposal should have been approved by the mission boards involved. The Committee of the International Missionary Council Meeting at Williamstown in July of this year recorded the following:

Resolved:

1. *That* the Committee of the International Missionary Council adds to the expressions of approval received from the national bodies above mentioned its own cordial endorsement of the proposal of the proposed Commission.

2. *That* the Commission be constituted by two nominees of the Conference of the Missionary Societies in Great Britain and Ireland, two nominees of the Foreign Missions Conference of North America, two nominees of the National Christian Council of India, Burma and Ceylon, and that the Committee accept the suggestion that it should itself in addition appoint the chairman of the Commission.

3. *That* the Commission should visit India during the cold weather of 1930-31.

4. *That* the terms of reference to the Commission be as follows:

(a) to review the field of service open to the Christian colleges under present conditions in India and to suggest ways in which the available resources of the Church can be more effectively used for this purpose. In this review the Commission will inquire into the value of the mission college as a missionary method under present conditions in India, with reference both to Christian and non-Christian students; into the extent to which the mission colleges are contributing to the upbuilding and strengthening of the Church; whether they could or should take any share in theological training; into the effectiveness of the colleges in respect to their direct Christian teaching and of the influence which they exert in other ways; into the value of hostels for students attending non-Christian colleges as a means of bringing Christian influence to bear upon the educated classes; and into the relation of the Christian colleges to the system of higher education in India.

(b) to suggest, where local conditions make it advisable, such coöperation as may prevent unnecessary duplication and may make possible a higher standard of education and missionary efficiency and to make definite recommendations.

(c) to consider how the needs of the Christian colleges for men and funds can best be presented in Britain and America.

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(d) to report to the Conference of Missionary Societies in Great Britain and Ireland, the Foreign Missions Conference of North America, the National Christian Council of India, and the International Missionary Council.

Subject to the above terms of reference the Commission should be left large freedom as to matters to which it should give consideration and as to the ways in which it should do its work.

5. *That* the officers of the International Missionary Council be instructed to convey the above resolutions to the three national organizations concerned, and should any modification of these terms of reference appear necessary, to seek to achieve an agreement among the appointing bodies; to confer with the European continental missionary organizations as to any share they may wish to take in promoting the Commission; to receive from the appointing bodies the names of those proposed as members of the Commission and to use their good offices to secure the appointment of a commission whose personnel may be satisfactory to all the parties concerned, with adequate representation of the different interests involved; and to take up with the national bodies the question of the provision of the necessary funds.

6. *That* the officers be further empowered to appoint the Chairman of the Commission, making their choice in consultation with the other appointing bodies.

## EDUCATIONAL COMMISSION TO JAPAN

There was brought to the Committee of the International Missionary Council in Williamstown a proposal for an educational commission to Japan, and the Council adopted the following action with regard to it:

The Committee of the International Missionary Council, having heard with responsive interest the desire expressed by the Christian Educational Association of Japan, and by the Executive Committee of the National Christian Council, that a thorough survey be made of Christian Higher Education in Japan by a group of competent educational authorities, heartily endorse the proposal that such a survey be made, and recommended:

1. *That* the International Missionary Council request the representatives of the Japan National Christian Council who are present at this meeting to take this matter up with the Japan National Christian Council and the Japan Christian Educational Association for fuller understanding, and report to the officers of the International Missionary Council;

2. *That* the officers of the International Missionary Council be instructed to report to the Committee of Reference and Counsel



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in North America and to the Standing Committee in Great Britain, the result of these negotiations, with a view to giving effect to the desires of these bodies as to meeting the great needs in the field of Christian education in Japan, provided adequate provision can be made to meet the expense of the work of the proposed Commission;

3. *That* the Commission, if appointed, consist of two members from North America, one from Great Britain, and two from Japan, these to be appointed by the National Councils of their respective countries;

4. *That* the Commission make investigation of matters such as the following:

(a) How the higher educational institutions may hold their place of respect and influence amid the great progress of government education, as well as of private non-Christian education.

(b) How these institutions may be made more effective religiously, and in the training of Christian leaders.

(c) The types of education being offered and needed.

(d) How the Christian higher educational institutions may be placed upon a more stable financial basis.

(e) The possibility of a fuller coördination and unification of the whole Christian higher educational work.

(f) The advisability of making more adequate provision for the furtherance of the Christian movement through theological research, the study of the social implications of Christianity, the training of leaders both in evangelistic and educational work, and the production of literature.

(g) Other related matters that may come up in the course of the survey.

## CHINA

The developing situation in China has been closely watched by the officers and committees throughout the year, as in previous years, and they have endeavored to be alert to render such service to the boards working in China as might be possible. No definite action needs to be reported at this time.

The China Commission arranged for several informal meetings for the consideration of questions relative to China. One of these, on February 15, was addressed by Dr. David Z. T. Yui; another, on March 15, by Dr. Henry T. Hodgkin; and a third, on July 9 was addressed by Dr. C. Y. Cheng and Dr. Herman C. E. Liu. At this last meeting much interest was awakened in the "Five-Year Movement" which is being launched by the churches in China working together through the National Christian Council. Further consid-

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eration of the suggestion that a representative commission should visit China, or that a commission of the Chinese churches should visit America, has been postponed until such a time as in the judgment of the National Christian Council of China conditions appear to be favorable for such service as was contemplated.

### CHINA FAMINE RELIEF

In the committee report last year there was included a detailed record of the actions that had been taken with reference to the problems of famine relief in China. The report concluded with the record of the final discharge by the Committee of Reference and Counsel of its responsibilities as the trustee of the fund of \$100,000 left over from the previous campaign for famine relief in China, which had been set aside "for use as a nucleus to start a campaign or campaigns for the relief of famine or famines in China." The organization, under the name "China Famine Relief, Inc.," which had been aided in its beginning by a grant of \$50,000 from these trust funds, has continued to function throughout the past year.

In March, 1929, the Committee of Reference and Counsel adopted the following resolution:

*Voted* to authorize the secretaries to send out to the boards information with regard to the famine and the need for immediate relief for sufferers in China, and to ask the boards if they see fit to give this matter publicity through their denominational papers, suggesting in such publicity that they are prepared to transmit funds to China either through their own missionaries or through the organized relief agencies.

In the summer the American Red Cross announced the appointment of a commission to visit China to report on the whole problem of famine relief. This commission's report was adopted by the Red Cross and published in October. It is unnecessary to summarize that report here, excepting to note that it recognizes the existence of conditions of great distress, which, however, seem to the commission to be due to causes that make it impracticable to render effective relief through financial contributions from America. Whether or not this report should be accepted as the final word, at least for a time, is a question that is not readily answered. To shut our eyes to the causes of distress and to attempt to render relief in spite of them would not be wise. But for the mission boards to stand on one side, apparently unsympathetic and unconcerned, with the suffering of large numbers of Chinese people, is also unthinkable. How to render help to these suffering multitudes is the baffling problem that cannot be shirked. To continue the educational, the medical, and

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not least the evangelistic work of our missions with increasing support and as the more permanent means of curing China's ills is surely one of the appeals that the board should make to Christian people in America. Whether it is also practicable to save men, women and children from starvation in the midst of the present disturbed conditions is a question to which no unanimous answer is given at present, and it may be suggested that this might well be made a subject of special inquiry by the mission boards, acting for themselves and in the further discharge of what must be accepted as their special responsibilities.

As this present distress is not caused only by natural calamities, and as it appears that the political causes may not be wholly dissolved in any short time, it is not unlikely that the condition of grave distress may involve even larger numbers and more extensive areas than at present, this problem appears to be one that the boards will confront for a long time. This makes it so much more urgent that the boards should now take action that will help them to determine what should be the line of effort that they may unitedly agree upon undertaking.

### SLEEPING SICKNESS

This report last year referred briefly to the efforts that a sub-committee had been making to discover the measure of coöperation that the missions in Africa might give in a united international campaign under the direction of the governments of the territories in which sleeping sickness is prevalent. The report closed with the statement that the sub-committee was awaiting the report of the international conference on this subject which was to meet in Paris shortly before the end of the year 1928.

It remains now simply to conclude that report by stating that the conference decided not to adopt any program of united action. Each government will be responsible for action in its own territories, coöperating with other governments in certain measures to control traffic to and fro across the territorial boundaries. Accordingly, the sub-committee has not found it possible to recommend any practicable plan other than that the doctors and nurses in the mission hospitals should coöperate in the efforts of the government in whose territory they reside, as they have been doing.

### MEDICAL MISSIONS CONFERENCE

Under the authority of the Committee of Reference and Counsel the sub-committee on Medical Missions has appointed a committee to arrange for another conference on Medical Missions. This will be held February 20 to 23 at Clifton Springs Sanitarium, Clifton Springs,

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New York. The Sanitarium has most generously offered hospitality to all doctors who attend the conference. The committee in charge of plans consists of Dr. E. M. Dodd, chairman, Dr. B. W. Jarvis, Dr. J. C. King, and Dr. Lillian Warnshuis. The previous medical conferences held in 1926 in Baltimore and in 1928 at Riverdale, New York, have been found very helpful and plans for this conference indicate a program that should be of interest and value to all those who attend. It is planned to print the proceedings of the conference in the annual report of the Foreign Missions Conference for 1930.

## COÖPERATING COMMITTEE FOR CHRISTIAN WORK IN THE PHILIPPINES

Several years ago there was organized in this country a coöperating committee for Philippine Missions, the purpose of which was to aid all union mission work in the Philippines. This union work is increasing to the point where reorganization of the American coöperating committee is desirable. There is no other American organization to assist united efforts as mission boards assist denominational enterprises.

Largely as a result of the efforts of Dr. Frank C. Laubach, a missionary of the American Board, the committee has been reorganized and each of the mission boards having work in the Philippines has appointed two members to the committee, one of whom is a layman. In cases where the women's work of the denomination is joined with the general board the board has appointed three members, one of whom is a woman. Ten boards have appointed their representatives, viz., the Presbyterian Church in the U. S. A., Methodist Episcopal, American Baptist, Woman's American Baptist, the Disciples, Congregational, United Brethren in Christ, the foreign department of the Y. M. C. A., the American Bible Society, and the Filipino Christian Student Movement in the United States.

Under its constitution the committee may elect a coöpted group consisting of one-third as many members as the group representing the various organizations. The committee also plans to have an advisory council on which will be men and women of national importance whose interest in the Philippines and in mission work is well known.

This committee has elected Dr. Arthur J. Brown as chairman and has secured the services of Dr. H. W. Widdoes, a missionary of the United Brethren Board, for a period of three months to assist in carrying on the campaign for endowment for Union Theological Seminary and for the Christian Literature Society of the Philippines.

There is immediate demand for this coöperating committee to foster two projects of united missionary endeavor in the Philippines:



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(1) The Union Theological Seminary; (2) the United Christian Literature Society. Dr. J. H. MacCracken, former president of Lafayette College, is chairman of the campaign committee and plans are being made to enlist the services of a number of Filipino Christians who are in this country in presenting these two union Christian enterprises to the people of this country. Contacts are to be made through the mission boards with churches and individuals whose interest may be aroused to support these objects to which the various mission boards have given their approval.

Point is given to this movement by the recent organization of the National Christian Council of the Philippine Islands which will take the place of the former Evangelical Union. The National Christian Council will employ as full-time secretary Mr. E. K. Higdon, who has been a missionary in the Philippines for some years and is now in this country. There are other representatives of the Islands, both missionary and nationals, who come from time to time and who need the help of some committee in this country to guide and strengthen their efforts. Dr. James B. Rodgers, one of the leading missionaries of the Islands, is now in America and has been appointed by the newly organized National Christian Council to represent them here. Resident Commissioner Osias, a strong evangelical Christian, is in this country and eager to help the mission work in the Islands in any way possible. Each year others like these need the guidance of this committee.

### RELIGIOUS NEEDS OF ANGLO-AMERICAN COMMUNITIES

It is customary for the different churches which are affiliated with this committee to make an annual report indicating the program of work which has been undertaken during the year and the progress achieved. These reports have not been received in time to include in this report but they will appear in the annual report of the Foreign Missions Conference.

During the year Dr. Herbert Manchester has left the church at Yokohama and will probably find it impossible to return on account of Mrs. Manchester's health. For a period of one year Dr. James Alexander of Boston has taken his place and the church has been making efforts to secure another pastor. A call was extended to the Rev. Harold Schenck of New York City who has found it impossible to accept until September, 1930.

Rev. John Moffatt of Shelbyville, Indiana, accepted the call of the Rio de Janeiro Church and has taken up his duties there much to the satisfaction of the church. Mr. and Mrs. Moffatt sailed for Rio

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in June. During the year the churches in Kobe and in Rio de Janeiro completed their new church buildings.

A request has come from the Union Church in Santiago to nominate a pastor who can go out to them during the coming spring and the committee is on the lookout for such a man at the present time. The post of chaplain of the Tropical Oil Company at Barrancabermeja, Colombia, is vacant and efforts are being made to see whether a man can be recommended for this post. Through a missionary of the Presbyterian Board a request has been brought to the committee for help in establishing a union church in Bogota.

## FOREIGN STUDENTS

The sub-committee on Foreign Students in North America has held one meeting during the year at which it was agreed to ask the Committee on Foreign Students of the Women's Federation to consider the possibility of securing information regarding the denominational affiliation of foreign students in the various student centers in the United States. It was also agreed to ask the Student Volunteer Movement to consider the question of asking their traveling secretaries to make contacts with the foreign students on the various campuses to which they go.

In October the Friendly Relations Committee called a conference of representatives of the denominational boards for the consideration of several questions, one of which was the possibility of arranging for one or two conferences for foreign students at which they would have opportunity to meet with American students and a few representatives of mission boards and discuss some of the questions which the foreign students are interested in. The general attitude of the meeting was favorable to holding such conferences if the Christian atmosphere of the discussions could be assured.

## CONTACTS AND CONFERENCE WITH MISSION BOARDS

Some member of the Secretarial Staff has visited the headquarters of the following boards during the year: The American Bible Society, the American Baptist Foreign Mission Society, the Woman's American Baptist Foreign Mission Society, the United Church of Canada, the Foreign Mission Board of the Baptist Church of Canada, the Church of England in Canada, the Church of the Brethren, the Protestant Episcopal Church, the Methodist Episcopal Church, the Methodist Episcopal Church South, the Presbyterian Church in the U. S. A., the Presbyterian Church in the U. S., the Reformed Church in America, the Scandinavian Alliance, the Swedish Evangelical Mission Covenant, the Church of the Lutheran Brethren, the Norwegian Lutheran Church in America, the World

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Sunday School Association, the Y. M. C. A., the Y. W. C. A., the United Lutheran Church, the Free Methodist Church, the American Board.

One of the secretaries has been invited to speak at a Board meeting in the following cases: The Presbyterian Church U. S. A., the Foreign Department of the Y. W. C. A. In addition to these, contacts have been made in various group and denominational meetings, including the Boards of Trustees of the Shantung and Yenching Universities, the New York Eastern Conference of the Methodist Episcopal Church, the Alliance of Reformed and Presbyterian Churches and the General Synod of the Reformed Church in America. In addition to these secretarial contacts with the boards, there are the meetings that Dr. John R. Mott is holding with many of the boards, reference to which is made in another place in this report. It is also pertinent to notice that representatives of many of the boards have been in attendance at meetings at headquarters or have called on business directly related to their board activities.

### FOREIGN MISSIONS CONFERENCE BULLETIN

There have been six numbers of the *Foreign Missions Conference Bulletin* during the year. The subscription list numbers 1,056. A number of the boards send copies to members of the Board for information purposes and thus make available the account of the activities of the Foreign Missions Conference offices for the members of their Board who would not otherwise come into contact with it.

### FOREIGN MISSIONS CONFERENCE REPORT

The Thirty-Sixth Annual Report was issued the first of April. A total of 1,794 copies of this report have been sold, of which 1,559 were purchased and distributed by the boards.

### INTERNATIONAL REVIEW OF MISSIONS

The Williamstown meeting of the Committee of the International Missionary Council gave a considerable amount of attention to the *International Review of Missions*. There is no journal in the world which provides the type of information and discussion on missionary matters that the *Review* does. It appeals particularly to those who are interested in following the development of thought life among different nationalities and who are aware of the points of conflict between Eastern and Western civilizations and the religious and social implications resulting from these contacts.

A new era has opened with the World Mission of Christianity as the concern not of Mission Boards only but of the Christian Church the whole world over, and one of the tasks set before the *International*

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*Review of Missions* in its forward program for 1930 is to interpret the movements and influences which have brought to the fore the universal character of the Church.

Efforts have been made to increase the American list of subscribers but there has been small response. The total number of American subscriptions is 1,282.

### PUBLICATIONS BY THE COMMITTEE OF REFERENCE AND COUNSEL

#### *The Foreign Missions Conference Report, 1929*

Number of cloth copies printed . . . . 225

Number of paper copies printed . . . . 1,875

2,100

#### Orders:

|                               | <i>Paper</i> | <i>Cloth</i> |
|-------------------------------|--------------|--------------|
| Boards . . . . .              | 1,511        | 48           |
| Individuals . . . . .         | 78           | 27           |
| Continuation orders . . . . . | 7            | 112          |
| Libraries . . . . .           | ...          | 19           |
| Complimentary . . . . .       | 38           | 8            |
|                               | <hr/>        | <hr/>        |
| Total . . . . .               | 1,634        | 206          |
|                               | 206          |              |

Grand Total . . . . . 1,840

#### *List of Books on Education, No. 3, March, 1929*

Printed . . . . . 3,000

Sold . . . . . 2,160

On hand . . . . . 840

#### *My Church and Its World Mission, March, 1929*

Printed . . . . . 22,000

Sold . . . . . 19,930

On hand . . . . . 2,070

#### *Preparation of Missionaries for Africa, March, 1929*

Mimeographed . . . . . 375

Edition exhausted

#### *A Selected Bibliography for Outgoing Missionaries, April, 1929*

Printed . . . . . 1,000

Edition exhausted

#### *Foreign Missions Conference Bulletin. (Bi-monthly.)*

Subscriptions . . . . . 956

Complimentary copies . . . . . 100

Total . . . . . 1,056

#### *The International Review of Missions. (Published in London.)*

American subscriptions . . . . . 1,282

#### *News Release. (Published every two weeks.) (Mimeographed.)*

Sent to editors of religious magazines . . . . . 145



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*Summary of Discussions and Findings.* Report of a Conference on Preparation of Missionaries, Pocono, Pa., Jan. 31-Feb. 3, 1929. (Mimeographed.)  
*Missionary Coöperation in Africa.* Report of a conference at Hotel Gramatan, Bronxville, N. Y. July 7-9, 1929. (Mimeographed.)  
*Training School for Missionaries.* (Mimeographed.)  
*Ways in Which Mission Boards Can Help to Amplify Jerusalem.* (Mimeographed.)  
*Are the Missionaries Wanted?* Copies of letters from over 30 Christian Nationals during 1929 to the Committee on Missionary Preparation of the Foreign Missions Conference of N. A.

### PUBLICATIONS HANDLED ON ORDER

*China Christian Year Book.* 1928. Sold 104 copies.  
*Christian Mission in Africa.* Sold 80 copies in 1928.  
*Christianity and the Natives of South Africa.* Sold 4 copies.  
*Japan Mission Year Book,* 1928. Sold 120 copies.  
*Japanese Enthronement Ceremonies.* Sold 27 copies.  
*Missionary Collegiate Education in the Presidency of Madras, India.* Sold 14 copies.  
*Report of Commission on Closer Union of Dependencies in Eastern and Central Africa.* Sold 20 copies.  
*West Africa Report* (Leopoldville Conference, September, 1928). Sold 226 copies.  
*A Survey of Medical Missions in India,* 1929.

### THE CHURCHES AND WORLD PEACE

A study conference on this subject was held in Columbus, Ohio, March 6 to 8 and was attended by 123 representatives of thirty-five communions and religious organizations. The Foreign Missions Conference was represented at the conference by Mrs. Thomas Nicholson, Rev. B. Willis Beede and Secretary Moss. The sessions of the conference were well planned and the discussions were exceedingly stimulating and valuable. The conference made a number of affirmations and recommendations to the churches on various matters connected with world peace. The findings were published in pamphlet form and may be obtained from the National Committee on the Churches and Coöperation, 289 Fourth Avenue, New York.

### COMMUNICATION TO PRESIDENT HOOVER AND PREMIER MACDONALD

At its meeting in September, the Committee of Reference and Counsel adopted the following resolution, copies of which were forwarded to President Hoover and Premier MacDonald:

The Committee of Reference and Counsel, on behalf of the mission boards and societies of the United States and Canada, takes this opportunity to express to President Hoover and Premier MacDonald vital interest in the active negotiations under way to reduce the menace of war by securing an actual reduction in naval armament, and other measures for the establishment of peace among

the nations; and because we are assured of the immediate bearing of this work upon the efforts of missionaries to spread the Christian gospel among the nations of the earth, we express the conviction that they are interpreting in most practical and far-reaching fashion the meaning of this gospel in their constructive efforts to promote peace.

We join in earnest prayer that their efforts may be abundantly blessed by the Father of all men and be attended by the consciousness of divine leadership and approval.

We further commend this matter to the consideration of the Foreign Mission Boards and Societies of the United States and Canada with a view to appropriate action or expression of their support for these efforts to be transmitted to President Hoover and Premier MacDonald.

### REPORT OF THE MISSIONARY RESEARCH LIBRARY

At the Foreign Missions Conference of January, 1929, after vigorous discussions, both in the meeting of the Committee of Reference and Counsel and on the floor of the Conference, it was voted to accept for the Missionary Research Library the hospitality offered by Union Theological Seminary. According to the arrangement approved, the library was to be moved from the Conference Headquarters at 419 Fourth Avenue to the Seminary building at 3041 Broadway for a period of ten years, possession of title to the collection so moved to be retained by the Committee of Reference and Counsel, and revision of the agreement, if so desired, to be made by either or both parties to the agreement at the end of five years. Maintenance of the current work of the library during the period covered by the agreement was to be provided by the Seminary.

Following the action of the Foreign Missions Conference, underwriting for the annual budget of the library was at once sought by the Seminary authorities, and also funds for equipping and furnishing the new Brown Memorial Tower in which it was proposed to house the Missionary Research Library. The library staff set vigorously to work on preparations whereby the transfer should be accomplished without interruption of service to the boards. Secretaries of the Committee of Reference and Counsel went over the library with care and listed a group of books desirable as a small reference collection for retention at the Foreign Missions Conference headquarters. A Joint Committee was appointed, consisting of five representatives of the Foreign Missions Conference, and three of Union Theological Seminary, and to this committee the list of titles in the reference collection was later submitted for approval.

The physical transfer of books and furniture took place during the

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last two weeks of July, although the construction work in the tower, and the installation of a special elevator were not completed until somewhat later.

The library is now settled in its new quarters, with a bright, sunny reading-room, connected by an automatic elevator with five tower levels (four levels for books, and one used for steel files and as a cataloguing room), and with a private office for the curator. Throughout the year, including the period of moving, at one center or the other, the library has been open and at work.

With the technical transfer of the library on April 1 to the budget made available by the Seminary, the purchase of new books and the acquisition of other pertinent materials was actively stressed. One significant development since the move has been the turning over by the Seminary authorities to the Missionary Research Library of the housing and administration of the Seminary's collection of missionary materials, while the usufruct of the Charles Cuthbert Hall Memorial Fund was made available to the Missionary Research Library staff for the upkeep of this collection. As a result there are now available to this library numerous duplicates, thus making possible a more liberal policy as regards the loaning of books. The practical value of this massing of facilities has been evidenced in that the Missionary Research Library is now better equipped to meet the active and increasing demand for inter-library loans.

With the change of location for the library there have come about certain shifts of emphasis in demands which may prove of considerable importance. No decrease is noticeable in the use of the library's resources by telephone and by correspondence. Further, the calls from the various Boards throughout the country for help have been steady. However, for secretaries and other board representatives having but a brief time at their disposal on their infrequent visits to New York City, calls at the Missionary Research Library become much more difficult. Moreover, the library is now immediately available to many graduate and undergraduate students of missions, to many furloughed missionaries who are making extended investigations, and to foreign students. As the library becomes better known in its new location it seems probable that this phase of the work will develop significantly.

After an experience of approximately six months of library activities under the new conditions the curator and librarian of the Missionary Research Library join in expressing their profound gratitude for the multitude of courtesies shown the library and its staff by the authorities of Union Theological Seminary. Nothing that thoughtfulness or consideration could suggest has been left undone on the part of the Seminary to facilitate the work the Missionary

## COMMITTEE OF REFERENCE AND COUNSEL

Research Library is set to do. At every step an eager solicitude has been evident that under the new order of things the highest and fullest service to the boards should continue to be rendered by and through the Missionary Research Library. Through the coöperation thus given by the Seminary, the staff has been heartened to press forward on an assured policy for the next five years, the results of which it is hoped will prove increasingly important both to the Committee of Reference and Counsel and to Union Theological Seminary, and through these to the missionary enterprise as a whole.

### LEGAL AGREEMENT ENTERED INTO BETWEEN THE FOREIGN MISSIONS CONFERENCE AND UNION THEOLOGICAL SEMINARY REGARDING THE MISSIONARY RESEARCH LIBRARY

AGREEMENT made this seventeenth day of December, 1929, by and between the Committee of Reference and Counsel of the Foreign Missions Conference of North America, Inc., party of the first part, and the Union Theological Seminary of New York, party of the second part, WITNESSETH:

*First.* The party of the first part has placed in the library of the party of the second part in the City of New York a collection of books known as the Missionary Research Library, of which the said party of the first part shall continue to be the owner. Any additions which hereafter may be made to the said Missionary Research Library shall be the property of the party hereto placing such books in said Library.

*Second.* The party of the second part agrees to provide space in its library for such Missionary Research Library for a period of ten years from the first day of April, 1929, and to maintain the said Library as a separate unit with a sufficient staff without cost to the party of the first part.

*Third.* It is understood and agreed that a Committee of eight to have the supervision of said Library, to be known as the Committee of Administration, and having the usual duties of such a Committee, shall be appointed, five of whom shall be appointed by the party of the first part and three by the party of the second part.

*Fourth.* It is understood and agreed that the party of the first part may retain from said Missionary Research Library at its headquarters as a Reference Library certain books to be selected by the above named Committee of Administration.

*Fifth.* It is understood and agreed that each party hereto shall have the privilege on the 1st day of April, 1934, of revising the terms and conditions of this agreement in consultation and agreement with the other party hereto.

IN WITNESS WHEREOF, the parties hereto have caused these presents to be signed by their respective officers and their corporate seals to be hereto affixed the day and year first above written.



## REPORT OF THE COMMITTEE ON PUBLICITY

The special committee on the proposed Commission on Publicity, its aim and scope of work, size of staff, method of financing, etc., submits the following report:

### I

The proposal for the creation of a Commission on Publicity was laid before the Committee of Reference and Counsel Thursday evening, September 26, and received a favorable response. The need of a person to do for the cause of foreign missions in North America what Basil Mathews, for example, is doing in Great Britain has long been evident to those who have been studying the situation here.

The positive side of foreign missions needs to be impressed upon the public. Current misconceptions and misinterpretations must be corrected; though not by contradiction so much as by straightforward and effective publication of facts. A knowledge of the foreign missionary enterprise—its aims, spirit, methods and results—needs to be built up in the public mind to counteract the negative attitudes that are being given publicity in current newspapers and periodicals.

This should be a joint effort on the part of the Boards. Various Boards have publicity avenues for their own work, but the larger phases of foreign missionary publicity can best be done coöperatively; for the purpose is not primarily to solicit funds for the Boards, or to create a special understanding of foreign missions among the various constituencies. Rather must it deal with fundamental considerations and with the facts and news that are undenominational or interdenominational as to source or application. This can best be done through a publicity bureau of the Foreign Missions Conference.

Special reference should be made to the necessity of cultivating the acquaintance and winning the confidence of magazine editors so that they will naturally turn to the publicity office of the Foreign Missions Conference for information and advice. Had there been such an office in existence when the editor of the *Atlantic Monthly* decided to print the Bennett misinterpretation of the missionary and his work in China, it is conceivable that he would have consulted such an office and arranged at least for another article from another point of view.

The publicity bureaus of the various Boards have found it difficult

to interest magazines in foreign missionary news and points of view. A director of publicity in the office of the Foreign Missions Conference, however, would have much more easy access to magazine publishers and could make many valuable contacts with magazine editors that would not be otherwise possible. This is a line of work of great promise when properly handled.

Another line of special need and usefulness is that of radio broadcasting. It is too soon to say how open we are to the use of this mighty agency, but it seems limitless in its possibilities. Much depends upon its being done collectively rather than individually. The cause of foreign missions, to have regular access to the radio and a wide, receptive hearing, is much more likely to succeed through an interdenominational office than through any individual Board; in fact, it is hardly an exaggeration to say that this is our main hope of securing this privilege of radio broadcasting.

The right kind of director of publicity, representing the Boards in joint action, should be able to unlock doors that now seem closed or closing and to make most effective use of this means of spreading the news of the Kingdom. This should be one of his special fields of study and effort.

We need not dwell in further detail upon the scope and method of this proposed publicity work under a Commission on Publicity. There are a thousand and one other things that could be done and ought to be done and that can only be done by a publicity staff within the office of the Foreign Missions Conference in the task of building up an intelligent understanding of the missionary enterprise, its present-day programs, the development of its work and its relation to all that interests the Christian people.

## II

For this publicity task an adequate staff is required, and by "adequate" we mean—

(1) A man or woman to serve as publicity secretary or director of publicity, who shall possess such high intellectual ability, journalistic sense, editorial experience and social gifts as will assure fruitful contacts with leading publicists and editors.

(2) A man or woman associated with the director, who shall have special gifts for newspaper work and at the same time have general charge of the routine details of the office.

(3) One or two stenographers, and more if necessary.

Nothing short of a staff of this size and of good quality should be visualized and definitely planned for.

As the head of this department would have to be out upon the street making contacts and doing other things in the large most of

## PUBLICITY

the time, he would need to have an associate or assistant for the office. The departmental head would attend better to periodicals than his associate would, but the details of a publicity office as we know them are such as to demand the time and attention of some one who can be in the office practically all the time, where, among other things, important news for the newspapers can be quickly prepared and dispatched. Such an associate might well be an expert on newspaper work.

Just how the money can be secured for such a full staff is not clear at present writing. Nothing less than this would be a truly effective staff, and it is earnestly to be hoped that this will be kept definitely before the Foreign Missions Conference as a goal.

At the same time there seems to be no reason why a beginning could not be made at once toward the creation of a publicity staff. The director might possibly be secured at once, but if this is impracticable for the immediate present, an associate or assistant secretary of publicity should be called in at once, who, serving under the Commission on Publicity, could attend to the many details now requiring attention.

### III

Fully believing that a Commission on Publicity should be established and that a publicity staff should be created, we RECOMMEND—

1. That a Commission on Publicity, consisting of not less than five and not more than nine members, be established at once, its main purpose being to enable the Boards conjointly to build up through the secular and religious press and other channels an intelligent understanding of the missionary enterprise, its present day program, the development of its work and its relation to all that interests the Christian people of North America.

2. That a publicity staff be created, consisting of

- (a) A person of such high intellectual ability, journalistic sense, editorial experience and social gifts as will assure fruitful contacts with leading publicists and editors.

- (b) An associate or assistant who shall have special gifts for newspaper work while attending to the routine details of the office.

- (c) An adequate stenographic and clerical force.

3. That on the understanding that funds for the first steps toward the creation of this staff can be found within the limits of the present budget, someone be secured at once, with necessary stenographic

COMMITTEE OF REFERENCE AND COUNSEL

help, to make a beginning of this publicity work, under the general supervision of the Commission.

Respectfully submitted,

ENOCH F. BELL, *Chairman*,  
MRS. H. E. GOODMAN,  
W. W. REID,  
PAUL HINKHOUSE.

November 25, 1929.



# A PROGRAM OF MISSIONARY RESEARCH UNDER THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

## REPORT OF THE COMMITTEE ON RESEARCH

### A CONVICTION OF NEED FOR RESEARCH

The world in which we are living is changing so rapidly in almost every phase of its activity and thought life that it is necessary to maintain constantly an attitude of inquiry to enable us to keep abreast of changes that are taking place. Thus we find in increasing measure business organizations and philanthropic agencies maintaining at considerable expense a staff of workers whose main object is to study the particular field of activity of the organization in all of its aspects. In many circles it has grown to be a conviction that the only way in which an organization can keep its contribution to the world at its most effective pitch is to maintain a continuous study of the area of life with which it deals.

To missionary administrators the statement that the world is passing through an era of tremendous change has long been a truism. Their perplexity in knowing how to deal with these changing situations results largely from a consciousness of an inadequate knowledge of many of the elements that enter into them and an inability to appraise these elements at their true value as they relate to the work for which the missionary societies are responsible.

Experts in the realm of social service have come to recognize that the most complex and difficult subject which we now have to study is the constitution of human society, the forces which operate within it and the laws by which they act. As missionary administrators, in addition to such considerations, we have to do with the subtleties and immensities of religion, and all the contacts—philosophical, theological and human—between the historic faiths of mankind. We, of all people, should be alert to avail ourselves of the best processes of inquiry. An additional incentive is found in the fact that during the past few years we have been faced by a world-wide, and at times aggressive, attempt on the part of secularistic thinkers to discredit the missionary program as hopelessly out-dated by the trend of modern scientific thought. Possibly at no time since its origin in the later years of the eighteenth century has the foreign mis-

## COMMITTEE OF REFERENCE AND COUNSEL

sionary movement confronted a greater massing of influential, hostile opinion and doubting attitude than today.

The Foreign Missions Conference has for fifteen years maintained the Missionary Research Library which has attempted to provide the materials necessary to the conduct of any investigation on missionary subjects carried on by mission board secretaries, missionaries on furlough, graduate students and others who might be interested. The staff of the library have done their utmost to be aware of the literature on the main subjects with which administrators and other students of missions have had to deal and have always been ready to offer help and guidance in any study undertaken; but within the limitations of time required by their library duties have not been able to initiate or carry on research activities as such on particular subjects.

The International Missionary Council Meeting in Jerusalem in the spring of 1928 reiterated its belief in the necessity as well as the desirability of conducting investigations into matters of mission policy and method which would enable the missionary forces to understand more adequately the situation that exists today and to deal with it more comprehensively and effectively. The Foreign Missions Conference at its thirty-sixth annual session in January, 1929, took the following action:

"That in view of the repeated emphasis placed during this Conference on the fact that the elements which must be the basis of a constructive program will be secured only by scientific research, boards and individuals are urged to avail themselves of resources at hand in making such technical studies as are necessary to lay foundations for the adjustments that are called for by the present world situation.

"The Conference refers this matter to the Committee of Reference and Counsel and requests it to work out a plan for scientific research and present it to the Conference at the next Annual Meeting."

### STUDY CONDUCTED BY THE COMMITTEE AND ITS RESULTS

In accordance with the action of the conference quoted above the Committee of Reference and Counsel appointed a sub-committee on the processes of missionary research. It invited to membership in this committee not only representative mission board secretaries but men and women whose relationship to research activities in other philanthropic and educational organizations provided them with peculiar qualifications to be of help in outlining the field of missionary research. This committee during the year has had a

## MISSIONARY RESEARCH

number of meetings and in its discussions has laid down certain general principles of research as it might be undertaken by missionary organizations which are worthy of attention at this point:

1. One of the things that should be stressed is the desirability that all missionaries and those responsible for missionary endeavor should cultivate and maintain an attitude of inquiry toward all their work. That is to say, there should be a continual effort to measure and appraise the value of one's activities in terms of the end that is being served, and it is believed that a great deal of advantage would come to the missionary enterprise if this principle were to be thoroughly observed by individuals and missionaries, both singly and in groups, serving through agencies and institutions connected with it.

2. An attitude and a program of inquiry alone is not sufficient, but should be accompanied by a determination to make practice square with the results of study. The importance of this element cannot be too strongly stressed in trying to produce a missionary policy and technique that will contribute to the complete fulfillment of the missionary purpose.

3. Research activities, so far as the missionary forces are concerned, ought to be concerned with the real needs of the situation and not simply be academic in character.

4. Essentially, the most effective results of research work can be secured if it is possible to carry on the study in the actual processes of missionary work; i.e., what might be termed research by doing, or in the process of doing.

5. Any program that is entered upon in a coöperative way under the auspices of the Foreign Missions Conference should be designed to secure light on matters that are of common concern to at least several of the mission boards involved.

6. That only such ranges of research should be carried on as the mission boards recognize are genuinely needed. This may include in the first instance the necessity for a determination of geographic areas, or boards, or missions, or churches, where research may be most needed at the particular time, or the phases or aspects of research which can be done only following other stages; or in other words, the discovery of the primary subjects whose study will be most rewarding.

Should principles such as these be recognized, it is the opinion of your committee that, in no reasonable mind, would there be ground for the criticism that the boards have come to rely upon research rather than upon the penetrations and compulsions of the missionary motive. Under a well thought out and well regulated process of coöperative study, with no less of spiritual devotion, there would be

the advantage of a genuinely scientific approach to the problems of missionary work. We take for granted that from beginning to end the research process would be dominated by the thought of our being engaged in a distinctly religious undertaking. It would be research supplementing devotion, making devotion intelligent on a wide scale, and not research rendering devotion of lesser account.

## POSSIBLE LINES OF RESEARCH

The Committee after some study and inquiry prepared a list of ten suggestions information on which would seem to be of genuine significance for the missionary enterprise at this time. These suggestions were sent out to the mission boards with the request that they indicate what they considered to be the order of importance in the subjects mentioned. The tabulation of the results of this inquiry indicates that the subject which was considered of most importance was "The revaluation of missionary methods." The second choices were (a) "The relation of Christian schools to the national systems of education"; (b) "The financial support of churches abroad." (This subject is already receiving attention by the International Missionary Council.) The third choice was "Religious liberty and missionary freedom," and the fourth "Commercial and industrial activities of missions." The other five topics receiving lesser degrees of importance as subjects of research are "Training of missionaries on the field," "Standards for measuring missionary results," "Use of Christian literature," "The possibility of syncretism," "Marriage and family life."

The committee regards the first choice of the boards, namely "A revaluation of missionary methods," as both significant and reassuring as to the desire for a genuine understanding of present methods and ideals. It feels that the important elements in such an inquiry would be as follows:

1. Evangelism, its importance, aims, methods, results and relationships.
2. Education, aims, methods, most valuable types, and results.
3. Social service, including medical missions, with emphasis on public health, home, industry, agriculture and recreation.
4. Personnel—foreign and nationals, including recruiting, training, allocation to tasks, supervision, etc.
5. Literature.
6. Evaluation of particular institutions.
7. Finding or preparing suitable standards of evaluation.

Such studies would require the best wisdom of theologians, sociologists and psychologists. They would also require the active coöperation of missionaries of every type.



## MISSIONARY RESEARCH

### TYPES OF RESEARCH

There are three general processes of research which are now being carried on. One is that which is located at the home base. Another is that carried out on the field. A third is the deputation or commission study. Under the heading of home base studies should be included the books of students of missions which are the result of careful, competent and prolonged study. Another would be the work of students on Ph.D. theses under the direction of professors of missions; and still another would be the type of work carried on by experts in statistical research such as the World Missionary Atlas, and the study of 1929 in the trends of benevolent giving. Some of these studies have been backed financially by research organizations or foundations. A still further type of home base study might be instanced in the work of home base committees such as the one which several years ago prepared the study of the position of women in the church in the mission field. A type of coöperative study linking the home base and the field is represented by the Survey of Moslem Literature which was outlined in America and carried out under the direction of a committee on the field. Among studies carried out on the field could be listed the following types: Those carried out by individuals in much the same way as at the home base, and group surveys conducted in various countries. Some of the instances of this are the "Christian Occupation of China" edited by Mr. Stauffer, the "Study of Opium in India" by Mr. Paton, the "Medical Survey of India" and the "Survey of South Africa."

The third general type of studies by deputations and commissions serves to link together the two areas of activity previously mentioned. Two methods have been employed. One is for a group representing a single mission board to visit its fields. Much effective study has been carried on in this way. Another method has been to have a commission sent out by a coöperating group. Instances of this have been the China Educational Commission, the investigation of village education in India, the two commissions to study education in Africa, etc.

### CLASSIFICATION OF RESEARCH WORKERS

1. *The place of the general worker.* In the mind of the committee it is of importance that the missionaries on the field, all of them, develop an attitude of study on the problems with which they have to deal. It is possible that the results of their studies will never be published in book or pamphlet form, but a great deal of valuable information and conclusion has been lost to other parts of the mission

## COMMITTEE OF REFERENCE AND COUNSEL

field because individuals who have developed peculiarly helpful solutions to these problems in their local areas have not been able to transmit these to others who in other places are dealing with much the same matters but less successfully.

The Committee therefore desires to emphasize the importance of mission boards seeking to inculcate in all their missionaries the general attitude and spirit of study and research to be carried on in connection with the work which they are doing on their particular fields. It should be recognized that the emphasis of modern graduate education in our large seminaries and universities ought to contribute the equipment and technique which would qualify missionaries to pursue their work in this spirit.

2. *The place of specialists.* Perhaps the most common understanding of research is that it is a function of specialists, and certainly much of the valuable research work today is done by those who have been trained to carry out studies on various subjects relating to the general area of life in which they are working. A specialist because he is a person of detached point of view is usually regarded as having particular qualifications for conducting research studies. His services would include the formulation of methods for local or area study or survey, so that the rank and file of secretaries and missionaries may more effectively study their problems. The specialist also can conduct surveys or researches that are either too technical or too extensive for the usual mission staff already heavily burdened with their own responsibilities.

## GEOGRAPHICAL DIVISION

Part of the problem which the committee found facing it was the determination of what research, within a total research program, could best be furthered from North America, since it is the North American Boards with which we are dealing in this proposed program. Missionary problems vary from those of small village relationships to those of national and international meaning. It is therefore necessary to outline these varying problems and to define the responsibility for their study. Preceding sections of this statement have indicated some of the problems. Classifying them from the smaller to the larger they are as follows:

1. *Village and community studies.* In some respects these are the most vital of all researches. They should relate to every phase of life from the spiritual yearnings of the people to their simplest and most elemental demands for health, food, and protection from the weather. The whole mission staff should be concerned in the welfare of the people. Herein is both a responsibility and an

## MISSIONARY RESEARCH

opportunity for research specialists to outline plans for local surveys for rural and urban communities.

2. *Problems of a single mission society.* These are of course the concern of each board and its officials. They are naturally divided into two groups, namely (a) those relating to home relationships, and (b) those relating to field service.

3. *National relationships of National Councils, groups of boards and their field workers.* Practically every section of the statement relates to the national boards. It would seem clear that these relationships call for special committees on the field with authority and means to outline the tasks and to make provision for the studies.

4. *International relationships of missions.* These are the special responsibility of the International Missionary Council and therefore need not be discussed here.

### PRACTICAL PROGRAM FOR THE FOREIGN MISSIONS CONFERENCE

The committee recommends to the Foreign Missions Conference the provision for a research secretary on the staff of the Conference, with suitable office and budgetary provisions, who shall be given responsibility for promoting a coöperative program of missionary research on behalf of the foreign missionary agencies of North America. It is proposed that such a secretary should have the following responsibilities:

1. To promote in every way possible the spirit and purpose of research and study on the part of mission board organizations, and through them on the part of missionaries on the field.

2. To conduct from time to time specific pieces of research work. It is proposed that the initial study should be within the field of a revaluation of missionary methods, since this is the subject that seems to be of greatest interest to the greatest number of boards.

3. To counsel with and to advise individuals who are carrying on particular studies.

4. To collaborate with professors of missions in the assignment of thesis subjects to graduate students and to missionaries on furlough.

5. To assist in directing the studies of furloughed missionaries who are working on some particular problem of direct interest.

6. Coöperate with agencies on the mission field either in providing advice or in the way of building up a background of influence for studies to be carried on.

7. To stimulate experiments on the part of missionaries who have unusual facilities for making such studies.

8. To help in the formulation of proposals for particular studies the support of which is sought from other agencies or organizations.

It would be the duty of such a secretary to seek to discover what

## COMMITTEE OF REFERENCE AND COUNSEL

techniques of research are likely to prove most practicable in dealing constructively with the various problems on which missions are now needing research; to discover how the boards can be induced to enter upon programs of research for themselves, individually or coöperatively, on particular problems; and to discover what kinds of subjects of research are sufficiently interesting to the boards to elicit their financial support.

It is proposed that there should be a committee on missionary research which would serve as an advisory body to the secretary in the carrying on of the work and developing the program at any particular juncture. The method to be followed in the subject recommended will be subject to the study of the research secretary assisted and guided by the advisory committee. This committee and the secretary should be especially commissioned to make every effort in their power to insure such research as is done having an educational value while it is in process, and to produce the results that the research may indicate are advisable. In other words, the committee feels that we should not be content with simply carrying on research on various subjects but that persistent effort should be expended to carry the results of such research into administrative effectiveness and bring them to functioning in missionary procedure.

### COMMITTEE

*Chairman*, THOMAS JESSE JONES, Phelps-Stokes Fund.

DR. E. D. BRUNNER, Institute of Social and Religious Research.

DR. O. M. BUCK, Drew Theological Seminary.

MISS MARGARET BURTON, Education and Research Division, Y. W. C. A.

REV. R. E. DIFFENDORFER, D.D., Board of Foreign Missions, Methodist Episcopal Church.

DR. D. J. FLEMING, Union Theological Seminary.

MR. SHELBY HARRISON, Russell Sage Foundation.

MR. GEORGE B. HUNTINGTON, American Baptist Foreign Mission Society.

DR. K. S. LATOURETTE, Yale Divinity School.

BISHOP F. J. McCONNELL, Board of Foreign Missions, Methodist Episcopal Church.

REV. C. H. PATTON, American Board of Commissioners for Foreign Missions.

REV. A. B. PARSON, National Council, Protestant Episcopal Church.

MR. CHARLES RUSH, Teachers College, Columbia University.

November 12, 1929.



FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA  
BUDGET OF INCOME AND EXPENSE FOR APRIL 1, 1930 TO MARCH 31, 1931

EXPENSE

*Committee of Reference and Counsel*

|                                                        |         |          |                 |
|--------------------------------------------------------|---------|----------|-----------------|
| Salaries of Secretaries.....                           |         | \$11,000 |                 |
| Clerical salaries:                                     |         |          |                 |
| 4 stenographers.....                                   | \$6,700 |          |                 |
| 3 clerks.....                                          | 3,350   |          |                 |
| Accounting.....                                        | 1,200   |          |                 |
| Extra service.....                                     | 500     | 11,750   | \$22,750        |
| Office expense:                                        |         |          |                 |
| Rent.....                                              |         | \$6,500  |                 |
| Cleaning.....                                          |         | 900      |                 |
| Water, towels, etc.....                                |         | 150      |                 |
| Light.....                                             |         | 175      |                 |
| Printing and supplies.....                             |         | 1,200    |                 |
| Postage and telegraph.....                             |         | 1,200    |                 |
| Telephone.....                                         |         | 750      |                 |
| Shipping room.....                                     |         | 800      |                 |
| Insurance.....                                         |         | 25       |                 |
| Auditor.....                                           |         | 100      |                 |
| Travel.....                                            |         | 1,250    |                 |
| Contingencies.....                                     |         | 1,000    | 14,050          |
| <i>Foreign Missions Conference Annual Meeting.....</i> |         |          | 1,200           |
| <i>*International Missionary Council.....</i>          |         |          | 25,500          |
|                                                        |         |          | <u>\$63,500</u> |

INCOME

|                                    |                 |
|------------------------------------|-----------------|
| Special gift.....                  | \$5,000         |
| Pledged by Boards 1929-30.....     | 55,931          |
| Additional needed from Boards..... | 2,569           |
|                                    | <u>\$63,500</u> |

BUDGET OF THE INTERNATIONAL MISSIONARY COUNCIL

A. Administration:

|                                                    |          |
|----------------------------------------------------|----------|
| 1. Salaries of Secretaries and Assistants.....     | \$17,800 |
| 2. Salaries of Stenographers.....                  | 7,228    |
| 3. Share of Business Office.....                   | 990      |
| 4. Rent rates, cleaning, lighting and heating..... | 4,890    |
| 5. Stationery, postage, telephone.....             | 1,482    |

B. Traveling Expenses:

|                             |       |
|-----------------------------|-------|
| 1. Secretaries' travel..... | 2,500 |
| 2. Committee Meeting.....   | 1,500 |

C. Expenses of Chairman's Office in New York..... 1,470

D. Printing:

|                              |     |
|------------------------------|-----|
| 1. Minutes and Sundries..... | 300 |
| 2. Quarterly Notes.....      | 250 |

E. International Review of Missions..... 1,490

F. Contingencies..... 100

\$40,000

\* Total share of the Foreign Missions Conference of the regular budget of \$40,000 of the International Missionary Council.

# COMMITTEE OF REFERENCE AND COUNSEL OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA, INC.

## STATEMENT OF INCOME AND EXPENSES

APRIL 1, 1928 TO MARCH 31, 1929

|                                                                | <i>Estimated<br/>Income and<br/>Approved<br/>Estimates</i> | <i>Actual<br/>Income and<br/>Expense</i> | <i>Unrealized<br/>Estimated<br/>Income and<br/>Unexpended<br/>Balance of<br/>Approved<br/>Estimates</i> |
|----------------------------------------------------------------|------------------------------------------------------------|------------------------------------------|---------------------------------------------------------------------------------------------------------|
| <b>INCOME</b>                                                  |                                                            |                                          |                                                                                                         |
| Mr. J. D. Rockefeller, Jr. ....                                | \$5,000.00                                                 | \$5,000.00                               | .....                                                                                                   |
| Individuals .....                                              | 5,000.00                                                   | 5,519.00                                 | \$(519.00)                                                                                              |
| Mission boards .....                                           | 56,666.00                                                  | 52,066.54                                | 4,599.46                                                                                                |
| Special gifts to Library .....                                 | 11,820.00                                                  | 11,820.00                                | .....                                                                                                   |
| Total .....                                                    | \$78,486.00                                                | \$74,405.54                              | \$4,080.46                                                                                              |
| Miscellaneous receipts .....                                   |                                                            | 79.35                                    |                                                                                                         |
| Balance, Apr. 1, 1928 .....                                    |                                                            | 25.69                                    |                                                                                                         |
| Total income .....                                             |                                                            | <u>\$74,510.58</u>                       |                                                                                                         |
| <b>EXPENDITURES</b>                                            |                                                            |                                          |                                                                                                         |
| <i>Committee of Reference and Counsel:</i>                     |                                                            |                                          |                                                                                                         |
| General Expenses:                                              |                                                            |                                          |                                                                                                         |
| Salary of three Secretaries .....                              | \$11,500.00                                                | \$11,500.00                              | .....                                                                                                   |
| Clerical and stenographic services .....                       | 11,000.00                                                  | 8,959.58                                 | \$2,040.38                                                                                              |
| Rent .....                                                     | 6,750.00                                                   | 6,722.20                                 | 27.80                                                                                                   |
| Cleaning .....                                                 | 800.00                                                     | 791.85                                   | 8.15                                                                                                    |
| Light .....                                                    | 200.00                                                     | 156.43                                   | 43.57                                                                                                   |
| Water and ice .....                                            | 125.00                                                     | 63.68                                    | 61.32                                                                                                   |
| Printing, stationery and office supplies ..                    | 1,200.00                                                   | 1,153.43                                 | 46.57                                                                                                   |
| Postage and telegraph .....                                    | 1,200.00                                                   | 703.71                                   | 496.29                                                                                                  |
| Telephone .....                                                | 800.00                                                     | 718.59                                   | 81.41                                                                                                   |
| Insurance .....                                                | 125.00                                                     | 21.16                                    | 103.84                                                                                                  |
| Shipping room .....                                            | 800.00                                                     | 530.10                                   | 269.90                                                                                                  |
| Auditor .....                                                  | 100.00                                                     | 100.00                                   | .....                                                                                                   |
| Traveling expenses .....                                       | 1,366.00                                                   | 1,397.48                                 | (31.48)                                                                                                 |
| Travel to Jerusalem .....                                      | 500.00                                                     | 500.00                                   | .....                                                                                                   |
| Total .....                                                    | \$36,466.00                                                | \$33,318.21                              | \$3,147.79                                                                                              |
| Contingencies .....                                            | 1,000.00                                                   | 175.00                                   | 825.00                                                                                                  |
| Foreign Missions Conference .....                              | 1,200.00                                                   | 1,154.34                                 | 45.66                                                                                                   |
| Missionary Research Library (including<br>special gifts) ..... | 21,820.00                                                  | 21,820.00                                | .....                                                                                                   |
| International Missionary Council .....                         | 18,000.00                                                  | 18,000.00                                | .....                                                                                                   |
| Total expenditures .....                                       | \$78,486.00                                                | \$74,467.55                              | \$4,018.45                                                                                              |
| Surplus, March 31, 1929 .....                                  |                                                            | 43.03                                    |                                                                                                         |
|                                                                |                                                            | <u>\$74,510.58</u>                       |                                                                                                         |

# STATEMENT OF ASSETS AND LIABILITIES

AS AT MARCH 31, 1929

## ASSETS

|                                    |            |                    |
|------------------------------------|------------|--------------------|
| <i>Cash</i>                        |            |                    |
| In bank.....                       | \$9,467.50 |                    |
| Petty cash.....                    | 286.00     | \$9,753.50         |
|                                    |            | <hr/>              |
| <i>Accounts Receivable</i>         |            |                    |
| Delayed contributions 1928-29..... | \$2,050.00 |                    |
| Union Theological Seminary.....    | 5.45       | 2,055.45           |
|                                    |            | <hr/>              |
|                                    |            | <u>\$11,808.95</u> |

## LIABILITIES

|                                        |            |                    |          |
|----------------------------------------|------------|--------------------|----------|
| Transmission funds.....                |            | \$5,878.71         |          |
| <i>Accounts Payable</i>                |            |                    |          |
| New York Telephone Co.....             | \$29.70    |                    |          |
| Deferred credits:                      |            |                    |          |
| Contributions from Boards 1929-30...   | \$4,707.00 |                    |          |
| Contributions from individuals 1929-30 | 350.00     |                    |          |
| Reference Library, 1929-30 .....       | 800.51     | 5,857.51           | 5,887.21 |
|                                        |            | <hr/>              | <hr/>    |
| Total liabilities.....                 |            | \$11,765.92        |          |
| <i>Surplus, March 31, 1929</i> .....   |            | 43.03              |          |
|                                        |            | <hr/>              |          |
| Total.....                             |            | <u>\$11,808.95</u> |          |
| New York, N. Y., April 10, 1929.       |            |                    |          |

## REPORT OF COMMITTEE ON POLICY AND PROGRAM

The Jerusalem Meeting of the International Missionary Council in the spring of 1928 formulated for the Christian world a clear definition and charter of its stewardship in the world mission of Christianity. As a result of the ideals of Christian work there expressed, as embodied in the world mission, it became necessary for the Foreign Missions Conference to study most carefully its functions and makeup in order that it might most effectively serve the Christian enterprise in North America in the light of those ideals.

To this end the Committee of Reference and Counsel appointed a sub-committee on Policy and Program at its meeting in January 1929, to study the work of the Committee and of the Conference and make recommendations with regard to its organization which would enable the Conference to function most effectively on behalf of and in support of the missionary boards and societies which constitute its membership. The committee as appointed consisted of Dr. R. E. Diffendorfer, Chairman, Dr. P. H. J. Lerrigo, Mrs. F. J. McConnell, Rev. A. B. Parson and Dr. Wm. P. Schell.

During the year the committee has held a number of meetings and has collected information from a number of sources and carried on conversations with different groups and made reports to the Committee of Reference and Counsel. It has been evident for some time that the increasing multiplicity and complexity of missionary organizations has tended to interfere with rather than to build up actual coöperation. The committee has had in its mind as much simplification of organization as possible, consonant with the maximum of service and effectiveness, and they present the outline of organization and skeleton program for the year 1930 as indicated below in the belief that while this does not present an ultimate achievement, it nevertheless does form the basis for experimental progress in the line of closer coördination and saving of energies and time.

### OUTLINE OF ORGANIZATION

#### MISSIONS AND GOVERNMENTS

A committee constituted by the Foreign Missions Conference from the secretaries and members of boards and others interested and qualified to confer, study and make recommendations on such problems as may arise or be referred to it.



## POLICY AND PROGRAM

### FUNCTIONS OF COMMITTEE

1. Missionary freedom and religious liberty.
2. Relation of Christian schools to State systems of education.
3. International, moral and social problems: opium, slavery, forced labor, etc.
4. Entertainment of foreign ministers and ambassadors.
5. Immigration and naturalization questions.
6. Missionary certificates, etc.
7. Representation to governments.
8. Conference with government officials.

### PENDING ISSUES

Portuguese situation in East and West Africa.  
Statement for President.  
Disfranchised Indian citizens.  
Property holdings under French.  
Study of religious liberty.  
Conference with government officials.  
Missionary freedom and religious liberty.  
Missionary certificates, etc.  
Japanese immigration.  
Protection of missionaries and property.

## HOME BASE EDUCATION

A committee through which the Home Base secretaries and departments of the various boards will coöperate as may be feasible in the following matters:

### FUNCTIONS OF COMMITTEE

1. Interdenominational approach to churches.
2. Interdenominational approach to laymen.
3. Theological Seminaries.
4. Missionary Institutes.
5. Coöperation with ministers.
6. Educational material.
7. Foreign students.
8. Encouragement of prayer, etc.

### PENDING ISSUES

Study of the whole subject of relationships with other coöperative organizations in the interest of more effective accomplishment by all.

## FIELD PROBLEMS

A committee which will bring together the foreign secretaries and members of the foreign departments of the various boards for study and conference on problems as they arise in various areas such as:

### FUNCTIONS OF COMMITTEE

1. Africa, Latin America, Anglo-American Communities, Philippines, Rural, Religious Education (World's Sunday School Association).

### PENDING ISSUES

Coöperate with Dr. Oldham in program for Africa—including the new International Committee on Christian Literature for Africa, of which Miss Wrong is Secretary. India Educational Commission, organization and finance.

## MISSIONARY PERSONNEL

A committee which will be composed of the representatives of the Candidate Departments of the various boards and others

## COMMITTEE OF REFERENCE AND COUNSEL

related to matters of training, preparation and selection of missionaries for the discussion of matters appropriate to this group.

### FUNCTIONS OF COMMITTEE

1. Qualifications.
2. Recruiting.
3. Selection.
4. Preparation.
5. Furlough study.
6. Conference of outgoing missionaries.

### PENDING ISSUES

Program of study now under way on the principles, methods and materials involved in the selection of missionaries. Conference being arranged for January 14.

## RESEARCH, RECORDS AND STATISTICS

A committee which will bring together the individuals related to research and statistics in the various boards and others whose help and information is desirable in formulating, organizing and carrying through such programs of research as may be agreed upon for carrying out on a cooperative basis.

### FUNCTIONS OF COMMITTEE

1. Studies:
  - (a) Values and types of work.
  - (b) Operation of policies over period of years.
2. Compilation of essential facts of mission work.
3. Missionary Atlas.
4. Mission Code Book.
5. Preparation of Annual Reports, etc.
6. Missionary Research Library.
7. Statistics.

### PENDING ISSUES

Report of special Committee on Processes of Missionary Research calls for appointment of a Secretary or Director of Research whose task shall be to stimulate research attitudes and activities among boards and their missionaries and to direct research studies on problems connected with a revaluation of missionary methods.

## PUBLICITY

A committee to be composed of publicity representatives of the boards and others related to this field of activity, which will counsel with the staff of the Committee of Reference and Counsel and guide publicity activities for the Foreign Missions Conference.

### FUNCTIONS OF COMMITTEE

1. Newspapers.
2. Religious press.
3. News Bureau.
4. Moving pictures.
5. Magazines.
6. Radio, etc.

### PENDING ISSUES

Special Committee on Publicity proposes establishment at once of commission on publicity with full time secretary to promote a more favorable attitude toward missions in general among magazines and news organizations, and stimulate production of articles setting forth an apologia for missions in the modern world.

## POLICY AND PROGRAM

### MEDICAL WORK

The Committee to be composed of the medical officers of the different boards for consultation and action on such matters as may be of mutual concern.

### FINANCIAL METHODS, PURCHASING AND TRANSPORTATION

This Committee will bring together the appropriate departments of the various boards for conference and correlation of work as may prove to be desirable.

### FUNCTIONS OF COMMITTEE

1. Central bureau for Steamship, Rail-  
road and shipping arrangements.
2. Purchasing matters.
3. Fiduciary matters.

Draft of revised by-law to make the above organization effective and constitutional:

### ARTICLE VIII. SUB-COMMITTEES. SEC. I. STANDING. PARAGRAPH 3

These standing sub-committees shall be as follows:

1. Executive Committee:
  - (a) On Finance and Headquarters.
  - (b) On arrangements for the next Annual Meeting.
2. Missions and Governments.
3. On Home Base Cultivation.
4. On Field Problems.
5. On Missionary Personnel.
6. On Research, Records and Statistics.
7. On Publicity.
8. On Medical Work.
9. On Financial Methods, Purchasing and Transportation.

# RELIGIOUS NEEDS OF ANGLO-AMERICAN COMMUNITIES ON THE MISSION FIELD

REPORT FOR THE YEAR 1929

*Hankow, China.* Mr. A. P. Smith, Secretary.

The church has not been able to secure a pastor, but has maintained regular services with the help of local missionaries who preach from Sunday to Sunday. This, however, does not provide for pastoral work among the people of the community, which is urgently needed. The general board of the church have been hoping that it might be possible to secure an honorary pastor who would be prepared to devote his time and energies to this task without remuneration other than a residence. The community is so small that it does not seem possible to afford the full-time services of a minister on salary.

In the meantime the church has been carrying on as far as possible its usual activities. A mid-week service on Thursdays, in addition to regular services Sunday morning and evening, have constituted the stated ministry of the church to the community. The Sunday morning attendance has been well maintained, and the evening services begun once more have met a very satisfactory response. Local conditions now appear to be somewhat settled again after the disorders of the last few years and new residents are gradually arriving. The Ladies' Auxiliary and the Young People's Society carry on their customary activities. The Sunday School supports a bed in a local mission hospital. The Ladies' Auxiliary collects supplies and sends them to mission hospitals in various interior stations. Although there is no settled pastor of the church, there is a visiting committee which calls on newcomers and tries to bring them into contact with the church activities.

Average attendance, morning, 60

Average attendance, afternoon, 26

Average Sunday School attendance, 30

Number of members, 64

Added during year, 11

English-speaking population, 550

American, 140

British, 360

Others, 50

*Kobe, Japan.* Rev. Harry White Myers, Pastor.

The Union Church in Kobe dedicated its new church building June 9, 1929. This building was erected at an approximate cost of \$50,000 and is fire- and earthquake-proof. It will seat about 350 people and provides an adequate house of worship for the English-speaking residents in the Kobe community, one in which they delight



## ANGLO-AMERICAN CHURCHES

to gather, and which ministers continually to the maintenance of the Christian life. Many of the members of the church are actively engaged in mission work. There are the usual church organizations, including Sunday School and the Women's Auxiliary which help to provide avenues of Christian service in the community for the members of the church. Special church services are held in connection with Mothers' Day, Thanksgiving Day and Christmas, and church suppers are held which afford opportunities of fellowship. The Sunday services both morning and evening, and the prayer service on Monday evening, are helping to meet the needs of church members.

The pastor reports that removals to Yokohama and elsewhere are very numerous and result in many of the church members being withdrawn. Nevertheless, the congregation is larger than a year ago and there is reason for encouragement and hope. Visiting among new residents in the community and personal invitation to affiliate with the church are the means by which the membership is recruited.

|                                    |                                       |
|------------------------------------|---------------------------------------|
| English-speaking population, 1,000 | Average attendance, morning, 160      |
| American, 350                      | Average attendance, evening, 20       |
| British, 500                       | Average Sunday School attendance, 120 |
| Others, 150                        | Annual budget, \$2,000                |
| Membership, 125                    | Pastor's salary (one-half), \$1,050   |
| Added during year, 19              | Pastor's residence (one-half), \$450  |

*Manila, P. I.* Rev. F. Gordon Hart, Pastor.

Church work in the Philippine Islands is complicated somewhat by the talk of independence, as a result of which business conditions are unsettled and the American civilian population decreases slightly each year. In spite of such difficulties, however, the church reports the most successful financial year in its history. They completed a new addition to the church building which provides class rooms, a kitchen and small chapel, at a total cost of fifteen thousand pesos. Such organizations as the Campfire Girls, Boy Scouts and Women's Auxiliary provide the customary forms of activity for church work. In addition the church conducts a home for mestizo girls and also helps to support the Culion leper colony. The services of returned missionaries, army and navy chaplains and visiting clergymen have been called on from time to time to help keep the membership of the church informed of religious movements in various parts of the world. The Union Church is a constituent member of the National Christian Council of the Philippines. Social programs sponsored by hosts and hostesses of the church membership are provided for the service men in the vicinity. Following a social half-hour a brief vesper service

## COMMITTEE OF REFERENCE AND COUNSEL

is held. Through the courtesy of the local broadcasting company the morning service has been broadcast every other Sunday, and the *Manila Times* has printed the Sunday morning sermon in full in its Monday edition. The Woman's Auxiliary has mailed the church calendar each week to a large number of interested friends in the provinces and in the United States. In these ways the church has been able to broaden its ministry.

|                                    |                                        |
|------------------------------------|----------------------------------------|
| English-speaking population, 5,000 | Added during year, 32                  |
| American, 3,500                    | Average attendance, morning, 225       |
| British, 1,000                     | Average attendance, evening, 50        |
| Others, 500                        | Average Sunday School attendance, 258  |
| Number of members, full, 156       | Annual budget, \$25,000                |
| Number of members, affiliated, 121 | Pastor's salary, \$3,000 and residence |

*Peking, China.* Rev. Thomas M. Barker, Pastor.

Mr. Barker has been giving half-time as pastor of the church, and although it was hoped to make arrangements for his full-time services during the present winter, this did not seem practicable. While the new church plant was completed about a year ago, the increasing financial difficulties of the church have made it necessary to conserve every effort in carrying on the church work. Mr. Barker expects to leave on furlough during 1930 and this will make it necessary to secure another pastor. It is hoped that a way may be found to secure a man for full time. The church is serving the English-speaking community of Peking in a very effective way, but it is hard to build up a strong supporting body because of the transient character of the foreign population. The furnishings of the new church building have not yet been secured, due to the difficulty of providing the necessary finances, and only as the church can secure the cooperation of other organizations has it been able to borrow the necessary furniture for their services.

There are a number of organizations auxiliary to the church work, including the Women's Guild, Sunday School, discussion groups and the tennis club. A monthly church bulletin is published. Contacts are made with the Legation Guards and assistance is given to the mission to the blind. By personal approach newcomers to the community are invited to the church services and fellowship.

|                              |                                    |
|------------------------------|------------------------------------|
| English-speaking population: | Average attendance, morning, 200   |
| American, 500                | Average attendance, evening, 100   |
| British, 700                 | Sunday School attendance, 75       |
| Many Chinese                 | Annual budget, \$2,500             |
| Number of members, 185       | Pastor's part-time salary, \$1,200 |
| Added during year, 17        |                                    |

## ANGLO-AMERICAN CHURCHES

*Rio de Janeiro, Brazil.* Rev. John W. Moffat, Pastor.

The year has been an outstanding one in the history of the church. Mr. Moffat, the new pastor, and Mrs. Moffat took up their duties in June. He has been able to lead the church in a way impossible when Dr. Tucker was able to give only a small fragment of his time. The new building was completed and dedicated. There has been a marked increase in the attendance and an evening service is now being held for the first time. The congregations have so changed that the church is now reaching about twice as many people as formerly.

One interesting service held during the year was on September 8 when the young people of the colony entertained with a buffet luncheon in the church the high school students who won the national oratorical contest in the United States. After luncheon all joined in the church service, several of the students giving short extracts from their addresses.

The pastor reports a very good work being done in the Sunday School. The various departments have separate rooms, with efficient teachers. Two adult classes have been organized. The Sunday School gave \$25 for the work of the Brazil Sunday School Union, and \$175 toward the church debt. Plans are under way to organize a preparatory class for church membership. Through the Ladies' Guild the women of the church have an opportunity to give expression to their missionary impulse. They aid the poor of the community, sew for the hospitals and during this last year gave \$360 toward the church debt.

The financial operations of the church during the year have included the provision of church furniture, lighting fixtures and organ. With this increased burden it has not been possible to close the year with all bills paid, although an earnest effort was made to accomplish this. However, only \$2,500 indebtedness was carried over, which together with the \$10,000 that is still owing on the land on which the building stands, comprises the total indebtedness of the church. The community has given generously and is proud of the fine new church building and its social hall.

The church is facing the new year with hope and prayer that a great spiritual blessing may come upon the community. There is a feeling that there should be many additions by confession of faith, especially among the young people. Like most of the other communities, the constant movement of individuals in and out makes it very difficult to maintain a continuous ministry. The pastor feels that there is a challenging field of labor with great opportunity, and that the church meets a very real need and renders a very helpful service in the community.

## COMMITTEE OF REFERENCE AND COUNSEL

English-speaking population, 3,000  
 American, 900  
 British, 2,000  
 Others, 100  
 Average attendance, morning, 60

Average attendance, evening, 55  
 Average Sunday School attendance, 63  
 Annual budget, \$12,000  
 Pastor's salary, \$4,500

*Santiago, Chile.* Rev. Henry K. Sanborne, Temporary Pastor.

The year has been one of happy progress, with larger congregations and an increase in membership. The Ladies' Guild has been very active and doing fine work. While many of the same hindrances to vital church life are apparent as in the United States, nevertheless there is a feeling that the church has ministered in a most helpful way to the life of the community. It is very difficult for the church to raise an adequate salary that will be attractive to a minister who can lead in the needed religious work of the community. The story here is much the same as in other communities in that each year many of the families remove either for a period or permanently to other places.

Typical special services are those held on Armistice Day, Mothers' Day, Children's Day, Easter, Christmas and Harvest Home. The church assists the Salvation Army, the maternity hospital and the poor people of the community. Effort is made through pastoral calls and notices in the local papers and hotels to win new residents to attendance on the church services.

English-speaking population, 1,000  
 American, 350  
 British, 600  
 Others, 50  
 Membership full, 86  
 Affiliated, 12  
 Added during year, 27

Average attendance, morning, 125  
 Monthly evening service, 25  
 Average Sunday School attendance, 60  
 Annual budget, \$3,750  
 Pastor's salary, \$3,000 including rent of residence

*Seoul, Korea.* Rev. William C. Kerr, Honorary Pastor.

The pastor writes that one could almost ditto the report of the Seoul church from one year to the next. The attendance is almost exclusively missionary in character, and this requires little active effort in keeping them related to the church. Other foreigners in the city are connected with the Roman Catholic and Anglican churches, although many of them have no interest in church and resent any effort to solicit their attendance. Mr. Kerr gives his full time to missionary work and hence the title of his position as pastor of the church has been changed to honorary pastor, since he is not supported by the church. The preaching is done by various missionaries in rotation, and occasionally a visiting clergyman. The Boy Scouts organization has been discontinued because of a lack of



## ANGLO-AMERICAN CHURCHES

boys. Tourists are coming to the city in increasing numbers and afford a possible field of activity on the part of the church, but it is difficult to make arrangements to meet them and bring them into personal contact, although the services are advertised in the local paper so that those who are interested may know where they are held. Special services are held during the week of prayer and on Good Friday, also at Easter, Children's Day, Thanksgiving and Christmas. The young people of the church are organized into Sunday School, Christian Endeavor Societies and Girl Reserves.

English-speaking population, 385

American, 225

British, 100

Others, 60

Number of members, 140

Added during year, 5

Average attendance, evening, 110

Average attendance Sunday School, 75

Annual budget, \$1,150

*Shanghai Community Church.* Rev. Emory W. Luccock, Pastor.

The pastor and his wife have continued their active participation in the affairs of the community and in leading the religious life, and have made their lives a real contribution to the Christian forces in the community. There is a feeling that a very genuine amount of interest has been engendered among the business people of the community, interesting larger numbers of them than before in the work of the church. While the number of missionaries ministered to has probably been smaller due to the fact that there were fewer refugees during 1929 than in the previous years, there has, nevertheless, been opportunity to be of real service in this respect also. The serious economic difficulties through which China is passing have their repercussions on the foreigners living in China. While a membership of 65 people was withdrawn from the church during the year, there were added 130 members, which indicates that the church is in a vital and growing condition. The church school is an effective organization, which, due to the presence of the American School, has a regular attendance of about 200. It is organized in six departments and is well staffed throughout. Efforts are being made to secure a more adequate equipment for this school, which at present has to meet in three different buildings, and only one of the departments finds it possible to meet in the church building itself. There has been a feeling that this is a serious handicap and efforts are being made to increase the interest of some friend in America who can make possible this necessary addition to the church equipment and also the erection of a manse for the pastor which would make available for church school purposes a part of the present equipment in which the pastor resides.

The church reduced its indebtedness by the payment of about

## COMMITTEE OF REFERENCE AND COUNSEL

\$6,000 during 1929 to below \$40,000. It is greatly desired that ways may be found of decreasing this as fast as possible, because the drain in interest is a serious one on the finances of the church. Such meetings as membership dinners, teas, and get-togethers of other sorts are held by the church in addition to the regular meetings of such organizations as the Women's Auxiliary, Christian Endeavor Societies, the "Quaintance Club," the church school and other clubs. The Community Church uses one Sunday each month at which time representatives of worthy institutions in the city present their needs for the cooperation of the church membership in service and finance. Efforts are made to win new residents to attendance upon the church services by social committees and others which seek to establish contact with them on their arrival.

|                              |                                       |
|------------------------------|---------------------------------------|
| English-speaking population: | Added during year, 130                |
| American, 3,000              | Average attendance, morning, 300      |
| British, 4,500               | Average Sunday School attendance, 200 |
| Others, 1,000                | Budget, \$17,500                      |
| Membership, 440              | Pastor's salary, \$3,600              |

*Yokohama Union Church, Yokohama, Japan.* Dr. James Alexander,  
Acting Pastor.

During the past year Dr. Alexander has taken the place of Dr. Manchester, so long pastor of the Yokohama Church, whose resignation, made necessary by the health of Mrs. Manchester, has now been accepted. Dr. Alexander, however, can stay only until June, 1930, and it is hoped that by that time another man will have been secured. A call has been extended to Rev. Harold Schenck in this country, who is considering the opportunity but has not yet accepted.

Dr. Alexander reports that his experience in Yokohama convinces him that the contribution made to that church by the Committee on Religious Needs of Anglo-American Communities is doing a genuine piece of much appreciated work, which could not otherwise be maintained. While the number of members of the church may be small, the influence of its activities ramifies in all directions. The pastor instances the opportunity to minister to the boys on the battleships, some of whom come to the church services and socials and are always met with a warm welcome. Missionaries on furlough passing through sometimes are found worshiping in this church. Much of the pastor's influence comes through indirect services, such as giving talks and lectures on phases of English and American literature to English-speaking students. Such opportunities also come in connection with the work of the Y. M. C. A. There is also the social life of the community which offers the pastor a wide

## ANGLO-AMERICAN CHURCHES

opportunity if he is prepared to take advantage of the openings afforded. The Sunday School while not large in numbers is remarkably efficient, and carries on a number of local charities among which is a school for blind children in the city. The only other distinctly church organization is the Women's Auxiliary which numbers between thirty and forty members. They help to raise money toward the general expenses of the church as well as for several local charities.

|                                    |                                 |
|------------------------------------|---------------------------------|
| English-speaking population, 1,000 | Average attendance, morning, 30 |
| American, 400                      | Average attendance, evening, 15 |
| British, 500                       | Sunday School attendance, 40    |
| Others, 100                        | Annual budget, \$3,700          |
| Number of members, full, 50        | Pastor's salary, \$2,000        |
| Affiliated, 24                     |                                 |

## STATEMENT OF RECEIPTS AND EXPENDITURES

FOR THE YEAR 1929

### RECEIPTS

|                                                                                         |                   |
|-----------------------------------------------------------------------------------------|-------------------|
| Balance as at January 1, 1929 .....                                                     | \$4,219.86        |
| Board of Foreign Missions Methodist Episcopal Church South .....                        | 300.00            |
| Board of Foreign Missions Methodist Episcopal Church .....                              | 600.00            |
| United Christian Missionary Society .....                                               | 200.00            |
| Board of Foreign Missions Presbyterian Church in U. S. ....                             | 500.00            |
| American Board of Commissioners for Foreign Missions .....                              | 300.00            |
| General Conference Seventh Day Adventists .....                                         | 200.00            |
| American Baptist Foreign Mission Society .....                                          | 450.00            |
| National Board Y. W. C. A. ....                                                         | 50.00             |
| Executive Committee of Foreign Missions of the Presbyterian Church<br>in the U. S. .... | 500.00            |
| Board of Foreign Missions of the United Presbyterian Church of N. A.                    | 50.00             |
| National Council Y. M. C. A. ....                                                       | 500.00            |
| Board of Foreign Missions United Church of Canada .....                                 | 225.00            |
| Board of Foreign Missions Reformed Church in Canada .....                               | 200.00            |
| <b>Total Receipts .....</b>                                                             | <b>\$8,294.86</b> |

### EXPENDITURES

|                                          |                   |
|------------------------------------------|-------------------|
| Community Church Shanghai .....          | \$750.00          |
| Peking Union Church .....                | 500.00            |
| Yokohama Union Church .....              | 1,000.00          |
| Santiago Union Church .....              | 500.00            |
| Rio de Janeiro .....                     | \$583.33          |
| " " " S. S. Passage Moffatt .....        | 639.20            |
| " " " Travel Expenses .....              | 194.35            |
|                                          | <hr/>             |
|                                          | 1,416.88          |
| H. Manchester .....                      | 100.00            |
| Clerical Service .....                   | 250.00            |
|                                          | <hr/>             |
|                                          | 4,516.88          |
| <b>Balance as at Dec. 31, 1929 .....</b> | <b>\$3,777.98</b> |

New York City, New York,  
February 6, 1930.

# THE INTERNATIONAL MISSIONARY COUNCIL

## ANNUAL REPORT

The following report refers especially to the relations of the International Missionary Council to the North American Boards. For complete statements, reference should be made to the minutes and reports published by the Council.

The work of the International Missionary Council, enlarged and reorganized at its meeting in Jerusalem in 1928, has focused primarily in carrying out the recommendations of the Jerusalem Meeting. In July, 1929, a meeting of the Committee of the Council was held in Williamstown, Massachusetts, to check up on the progress made along the lines of the Jerusalem Meeting and to lay plans for the future.

### PUBLICATION

In the New York office one of the primary duties of the staff has been making the reports and statements of the Jerusalem Meeting known. Exclusive of all sales from the London office, the distribution of these books and pamphlets from New York up to December 1, 1929, is as follows:

|                                                              |         |
|--------------------------------------------------------------|---------|
| <i>The Christian Message and the World Mission</i> . . . . . | 112,000 |
| <i>The New Christian Adventure</i> . . . . .                 | 27,000  |
| <i>Roads to the City of God</i> (paper bound) . . . . .      | 47,000  |
| <i>Roads to the City of God</i> (cloth bound) . . . . .      | 3,000   |
| <i>Complete Report</i> (8 volume sets) . . . . .             | 2,700   |
| <i>Complete Report</i> (separate volumes) . . . . .          | 1,500   |

The total amount expended for printing and other costs in connection with these publications has been \$28,440.67; the total proceeds from the sales up to December 1 have been \$28,596.55; leaving a credit balance at the present time of \$155.88. The Council did not have any capital funds to finance such a large publishing program as this has been, and the prompt payment of all our printing bills has required considerable attention to all these business matters.

The amount of work involved in this task of distribution has not been small. In accordance with an understanding with the London office, the New York office has also endeavored to promote the distribution of its publications in the Far East and Latin America, and wherever communication was quickest and most natural from



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New York, while the London office has been especially responsible for Europe, the Near East, India, Africa, and Australasia.

This day by day relation between the secretary's office and the distribution of books has aided a great deal in maintaining constant and direct relations with the plans of the different mission boards and other church agencies in bringing the message of the Jerusalem Meeting to their constituencies. In addition to these ordinary channels for the distribution of missionary literature, much persistent effort was made to bring these publications to a larger public through public and university libraries, by exhibiting them at conferences, through specialized advertising and an aggressive policy in stimulating reviews and publicity. The selling of these books has been made an occasion for the broadcasting of information regarding the Jerusalem Meeting. The question of the extent to which permission could be given to quote or reprint extracts has been carefully studied in the effort to arouse interest in the complete reports.

In connection with the program of amplifying the Jerusalem Meeting, it is important to note that the Missionary Education Movement of North America is making the Jerusalem Meeting the basis of all its educational work this year. The Movement has published several books interpreting the message of the Jerusalem Meeting to the various groups of people whom it serves, and all of this means the larger circulation of the official reports.

### THE CHRISTIAN MESSAGE

While a certain fraction of almost every day has been necessarily given to the business connected with the publishing and selling of these reports, attention has been given to the recommendations and other proposals of the Jerusalem Meeting.

In England one result of the Jerusalem Meeting has been the calling, by the Archbishop of York, of a Conference on the Preparation of the Ministry, which convened at York in April, 1929. This meeting took up the questions raised by the Jerusalem Meeting report on the Christian Message. Many had feared that the Jerusalem Meeting made up as it was of members from the East and from the West, from lands that have been sending missionaries and from lands that have been receiving missionaries, was headed straight toward compromise and syncretism. This foreboding proved unjustified. No result of the Council was clearer than its revelation of world-wide spiritual unity in Christ, which transcends differences of race, nation, language, theological creed, and ecclesiastical polity.

Equally clear was the emergence of the fact that a considerable portion of mankind today is willing to ignore or to oppose Jesus

Christ, and that folk of this sort are by no means confined to the lands hitherto called non-Christian. The greatest enemy of the Christian faith is the prevalent secularism and materialism of our time. A Chinese teacher, speaking of the situation in non-Christian lands, said, "Christianity must ignore the incapacitated older religions and think of its frontier work in terms of what it will have to do with these new forces—scientific agnosticism, materialistic determinism, political fascism and moral iconoclasm."

Upon our suggestion, the Executive Committee of the Association of Theological Seminaries and Colleges in the United States and Canada decided to arrange a meeting similar to the York Conference and invited the seminaries to send representatives to a Conference on Theological Education at Drew University, Madison, New Jersey, November 29 to December 1, to discuss the general problem of the theological curriculum in the light of the present world situation.

Attention at the Drew Meeting was centered upon "What is the Modern Christian Apologetic in the Light of Science and in Opposition to Present-day Secularism?" It dealt with the following subjects: The Strength and Spread of Secularism, the Meaning of Humanism, the Scientific Method and the Christian Gospel, Changing Standards of Behavior and the Christian Way of Life, the World Situation in its Bearing on Theological Education, Suggested Syllabus of a Course on the World Mission of Christianity, the Teaching Values in the Jerusalem Message. A series of nine papers was issued before the Conference dealing with these subjects and each subject was opened by one or more addresses at the meeting. The speakers included such men as Bishop McConnell, Professor Ames, Professor Wieman, Professor Reinhold Niebuhr, Dr. Mott, President Jacobs, Professor Gavin, Professor VanDusen, Professor Rall, Dean Graham, Professor Blackwood, Dean Weigle, Professor Latourette, President Herrick, Professor Luccock, and President Reed. Due to an attendance of 110 delegates from 60 seminaries, the discussion of these subjects was stimulating and helpful. The Biennial Meeting of the Conference of Theological Seminaries which comes in June of 1930 will probably continue the discussions started at the Drew Meeting.

#### RELIGIOUS EDUCATION

We have been throughout the year in frequent conference with officers of the World Sunday School Association and of the International Council of Religious Education with a view to closer coöperation between these leaders in the field of religious education and the foreign missionary forces.

The publication of a tentative edition of Mr. Dougall's Manual

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has been taken up with the North American Mission Boards working in Africa, so that they might share directly in enlisting their missionaries in more effective religious education. Practically all these Boards have supplied copies of this Manual to their missionaries. Arrangements have been made for Miss Alice Van Doren to write a similar manual for the Boards working in India.

Regarding religious liberty, particularly in educational institutions, a good deal of time and thought has been given to the preparation of plans for an adequate study of the problems in several countries. It has seemed best to limit this study to one country, probably China, and to make the study as thorough as conditions permit.

### THE YOUNGER AND OLDER CHURCHES

A major task of the New York office has been the efforts to carry forward the proposals of the Jerusalem Meeting regarding a study of the financial aid given by older to younger churches. A preliminary inquiry was undertaken in an effort to explore possibilities of procedure and to discover more about the problem itself in order to be able to develop a fruitful plan for work in the future, should the Committee decide to carry forward this study.

A questionnaire was sent out to the North American boards of whom fifteen answered fully. The aim of this questionnaire was to survey the policies and methods of the mission boards in making appropriations and the extent to which they realize their responsibility in the development of a self-supporting church. The purpose has been to explore the possibility of organizing a study which would reveal the extent to which the boards are purposefully endeavoring to use their available funds in the most effective ways possible in the accomplishment of their own aims and purposes, which increasingly emphasize the development of indigenous churches. The questions also inquired about the extent and the means by which the boards test the results of their beneficence.

A compilation and analysis of the replies to this questionnaire was prepared for the Williamstown Meeting which authorized continued effort along this line.\*

### RURAL MISSIONS

The Jerusalem Meeting of the International Missionary Council in its statement regarding "The Christian Mission in relation to Rural Problems in Asia and Africa" adopted the following recommendation:

\* For detailed recommendation of the Committee of the Council, see Minute 31 of the Williamstown Meeting.

"We recommend that as soon as practicable the Committee of the International Missionary Council employ a competent staff member to give full time to the service of rural missions in all parts of the world." (*The World Mission of Christianity*, p. 62.)

The Council's officers have given careful attention to this recommendation. They discovered that it would be possible to obtain the full time services of Dr. Kenyon L. Butterfield, if the necessary finances could be provided. Appeals for these funds were made to several individuals and organizations, and two or three different plans for a year's work were discussed with them. The outcome has been that the Carnegie Corporation in New York City commissioned Dr. Butterfield to visit South Africa for the purpose of studying rural conditions in that part of the world. Dr. Butterfield left New York early in February and returned about September 1. The arrangements for him in South Africa have been in the hands of Dr. C. T. Loram. Information regarding this visit was sent to all the mission boards working in South Africa so that they could arrange for the coöperation of their missionaries. The reports coming from South Africa indicate that this visit has been much appreciated and that Dr. Butterfield has been most successful in his endeavors.

During the year, a number of other requests have been received for Dr. Butterfield's assistance. The National Christian Council of India at its Enlarged Meeting in Madras unanimously voted to authorize its officers to invite Dr. Butterfield to visit India. The National Christian Council of China has been giving much attention to the problems of the church in rural areas. The educational associations in China in proposing the better coördination of higher education have recommended that Shantung Christian University should relate its work especially to the life of rural people, and a request from the authorities of this University has been received, asking that the Council coöperate by arranging that Dr. Butterfield might make this University his headquarters for a year in China.

In view of these requests and the interest expressed by a number of boards, the Committee of the Council at its Williamstown Meeting appointed Dr. Kenyon L. Butterfield as its counsellor on rural missions. The appointment has been made for two years with the understanding that Dr. Butterfield will spend the greater part of a year in India and another year in China. Between and at the end of these visits, he will make a personal report to the boards in Europe and America.

Dr. Butterfield sailed from New York on October 25 and arrived in Bombay on November 22. While in India his work will be under the direction of the National Christian Council. The purposes of his visit may be described as follows: To study the need of



the rural communities from the Christian point of view; to study and evaluate the most successful pieces of rural missionary work; and, to help the Christian workers of India to evolve a comprehensive and constructive program for the rural areas.

Dr. Butterfield is well known as one of the foremost leaders in this country in the field of rural life. For twenty-four years he has been president of the Massachusetts and Michigan State Colleges of Agriculture. He was a member of President Roosevelt's Commission on country life. He is also very deeply interested in foreign missions. For many years he has been Vice-President of the American Board. He was a member of the Educational Commission to China. He attended the Jerusalem Meeting. During the past year his experience in South Africa has given him an insight into the problems of that land. He is now a volunteer missionary and he is eager to devote several years of service to the mission fields. We have made these arrangements with him for the next two years and beyond that we are not committed to any definite plans.

The financial support for this program of special work is being provided specially by the missionary boards and a small number of interested individuals. The budget is on a missionary basis. The contributions that the mission boards have made to this plan should be thought of as part of their field expenses in support of a special missionary. In recent years much has been said about sending out mature Christian leaders for special service. This is an example of what may be done along that line through the coöperation of all the missionary boards.

Another fruitful avenue of activity has been the development of opportunities for the training of missionaries in all phases of rural service. Through the coöperation of the International Missionary Council, the New York State College of Agriculture in Cornell University, Ithaca, New York, has developed a short training course in which it offers to missionaries working in rural areas who are home on furlough this winter the opportunity to attend a four weeks' school, specially organized for this purpose, in which they may obtain a short introduction to the life of country people.

Each missionary student in this school will be assigned to a faculty adviser who will help him to find among the five hundred members of the faculty, the professors who can give most help in dealing with the problems in which the student is most deeply interested. Several courses in fundamental subjects will be given in the forenoons, leaving the afternoons for specialized study and conference.

There will be no tuition charges in this school, and the only necessary expenses will be the cost of living in Ithaca and the railroad fare

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to and from Ithaca. Special arrangements will be made for trips by automobile to observe various country life organizations and activities.

The school will be open on February 10 and close on March 8, 1930. During the first week of the school, February 10 to 15, the students may participate in "Farmers' Week," one of the great annual events at Cornell, when special courses and lectures are provided for the more than five thousand farmers who come at that time. This "Farmers' Week" will help to orient the new students and give them opportunities to obtain quickly much information that will be useful in the special courses of the three succeeding weeks.

The special courses will be offered by the College of Agriculture to the students in this missionary school. A number of professors besides Dean Mann, Dr. Cornelius Betten, the Director of Resident Instruction, and Dr. Carl E. Ladd, the Director of Extension Work, are personally interested in this school, and this gives assurance of its success and value. The purpose in offering these courses is not limited to the teaching of agricultural science. The aim is to give the missionary an introduction to some of the fundamental studies that will enable him to understand better the life of country people so that all his missionary work may be more closely related to their interests and needs. Special attention will be given to the organization and supervision of extension work, and a principal method of this school will be to demonstrate such work rather than merely to teach its theory. Those who enroll in this school will have the opportunity of gaining much practical knowledge of the best work that is being done in America in the interests of rural people. The work of the churches and their ministers will be carefully studied.

### INDUSTRY

While the proposals for a research institute and other related questions have been the special responsibility of Mr. Paton, we have taken advantage of various opportunities to keep our North American constituency informed regarding these matters, and in several ways have endeavored to ensure full American coöperation in these plans. We have also sought to establish closer relations with other agencies of the American churches that are concerned with industrial questions. Some of the American boards have suggested that the question of industrial missions needs reëvaluation. With the purpose of focusing more attention on the responsibility of Christian missions in relation to the problems in industrial areas, some study has been done with regard to the various efforts of missionary forces in different parts of the world.

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### LATIN AMERICA

To cultivate closer relations with the missions in Latin America and to bring these into relations with missions in other parts of the world, the International Missionary Council officers have accepted membership on the Committee of Coöperation in Latin America, and have attended its meetings. Dr. Inman, together with Mr. Mendoza and Dr. Braga attended the Williamstown Meeting and gave a report of the Havana Conference.

### MISSIONS IN MANDATED TERRITORIES

In interviews and in correspondence, members of the secretariat of the League of Nations have repeatedly asked us to assist them in obtaining information regarding missionary work in mandated territories and in bringing the work of the Permanent Mandates Commission to the attention of the mission boards and societies. We have now issued a circular letter to all the mission boards working in mandated territories asking them to forward to us their reports and such information as they desire to place at the disposal of the Mandates Commission, and we have also distributed memoranda referring to the Fourteenth and Fifteenth Meetings of the Commission, at which a number of important references to missionary work were made and several actions were taken that are of special interest to missionary boards. These have been tentative efforts to discover to what extent and in what ways the secretaries of the Council might be of service to the mission boards in connection with the work of the Permanent Mandates Commission.

### SPECIAL CONTRIBUTION OF THE CHAIRMAN

The work of the International Missionary Council, enlarged and reorganized at its meeting in Jerusalem in 1928, has been developed and strengthened by the chairman, Dr. John R. Mott, who since the autumn of 1928 is giving his whole time to its service. The first half of the year 1929 Dr. Mott spent in Asia. He participated in an enlarged meeting of the National Christian Council in Madras, India; assisted in organizing a National Christian Council in Siam, and in reorganizing a National Christian Council in the Philippine Islands; he shared in a series of regional conferences in China which culminated in the meeting of the National Christian Council in Hangchow, where that Council was reorganized to become directly representative of the Chinese churches; and in Japan too he took part in the meetings of that National Christian Council. In all of these countries he met with various other groups and conferences; he made personal inquiries with reference to the different aspects of the

## INTERNATIONAL MISSIONARY COUNCIL

Christian Mission; he came in closer contact than on any previous visit with the missionary work in country districts and villages, as well as meeting with the outstanding leaders in the awakening life of Asia. A summary of the impressions and recommendations resulting from this visit is printed in the minutes of the Williamstown Meeting of the Committee of the Council. In the summer, besides presiding over the meeting of the Committee in July, the chairman made a brief visit to Europe for important consultations mainly relative to the work of the Council. During the remainder of the year, Dr. Mott has met with many of the missionary boards in North America, and has addressed meetings of student leaders that have given evidence of an increasing interest in missionary work. Incidental to these meetings of mission boards and of students, he has also met with small groups of Christian laymen, endeavoring in this way to share with other responsible leaders his understanding of the present task of the Christian Church in Asia.

### THE LONDON OFFICE

The English secretaries of the Council have each in their respective spheres sought to serve the missionary cause by bringing the far-flung forces into closer relationships that thus they may strengthen each other.

Mr. Paton visited India and the Near East, reporting to the Council on Religious liberty in the Near East. He has been especially interested in the development of a Bureau of Social and Industrial Research and Counsel and together with Dr. Oldham was instrumental in bringing about the York Conference.

The appointment of a third secretary, which was confirmed by the Jerusalem Meeting, has made it possible for Dr. Oldham to devote the major part of his time to the problems of Africa. A plan for much more effective coöperation in that continent has been outlined. With the assistance of Miss Gibson in this work and also of Miss Margaret Wrong, who is just beginning her secretaryship of the new International Committee for Christian Literature in Africa, it may be expected that in the course of a few years, missionary work in that great continent will more successfully meet the changing life of Africa and make it more Christian.

### THE NEW YORK STAFF

There are several lines of work included in the program adopted at Jerusalem to which the New York office has been unable for different reasons to give attention. The subject of Racial Relations is one of the most important of those to which no reference has been made. While the scope of the Council's work is so broad and its staff so



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small, it will always be a hard problem to decide what to do and what to leave undone.

The entire responsibility for carrying out the routine detail of the New York office has been in the hands of Dr. A. L. Warnshuis. However, brief reference must be made in passing to the fact that Miss Esther Strong, who was added to the staff of the New York office by an action of the Jerusalem Meeting, has given special attention to the editing of the publications of the Council and seeing these through the press. The work of the New York office has been considerably augmented during the past year through Miss Strong's capable assistance in attending to many questions of immediate urgency and in undertaking special studies. During the year she has given much time to the study of the financial support of the churches abroad, for which she was specially qualified because of previous studies in the Missionary Research Library on the relations between older and younger churches. She has also begun to give some time to the study of missions and industrial questions with a special purpose of relating the North American boards more closely to the plans of the International Missionary Council in these matters. During the autumn of 1929 she acted as Executive Secretary for the Drew Meeting on Theological Education and the World Mission of Christianity. The Committee of the Council at Williamstown appointed her to be Assistant Secretary of the Council, filling in the New York office a position similar to that held by Miss Gibson in the London office.

### THE WILLIAMSTOWN MEETING

The Williamstown Meeting of the Committee of the Council was a noteworthy event of the Council's year. It was attended by delegates coming from twenty-two countries, elected by seventeen national constituent bodies of the Council in accordance with its revised constitution.

The following North Americans were present: Miss Helen B. Calder, Rev. Ralph E. Diffendorfer, D.D.; The Rt. Rev. James Endicott, D.D., LL.D.; Rev. James H. Franklin, D.D., LL.D.; Prof. Kenneth S. Latourette, Ph.D.; Mrs. Evelyn Riley Nicholson, L.H.D. and Robert E. Speer, D.D., LL.D.

Also on nomination of the officers, the Committee voted to recognize as consulting members of the Committee: Reverend Bishop Francis J. McConnell, Ph.D., D.D., LL.D.; Rev. Prof. Luther Allan Weigle, Ph.D., D.D., LL.D.; P. H. J. Lerrigo, M.D.; Rev. Lee Vrooman of Turkey, Miss B. C. Oliver, M.D., of India.

It was also voted that the Rev. Robert Wilder, D.D., Secretary of the Near East Christian Council, be invited to attend the sessions of

the Committee meeting. Dr. Lerrigo was prevented by illness from attending the meeting.

The meeting was called to order on Thursday evening, July 11, by the chairman, Dr. John R. Mott. The meeting was called for the purpose of evaluating the progress made since the Jerusalem Meeting and planning the emphases for the work of the Council during the period immediately ahead. It is not possible to give a complete outline of the discussions or proceedings of the meeting, but the subjects under discussion were in the main those that had claimed the attention of the Council at Jerusalem, and some of the plans proposed for the continuation of the work can be referred to in a brief way.

The opening address of the chairman was a call to definite effort to coördinate the thinking and planning of missionary forces resulting from the lead furnished by the Jerusalem Meeting, and to follow through the implications of its findings. In discussing this whole problem he referred to the need of clarifying the conception of religious education and fostering a truly Christian program in the schools in the mission field, particularly in regard to India and China, where very acute questions are at stake.

He drew attention also to the desirability of fostering closer relationships between the older and younger churches and emphasized particularly the summons to a larger evangelism on behalf of all the mission fields, mentioning especially the Five-Year Movement in China and the Kingdom-of-God Movement in Japan. The Mass Movement in India calls for study and evaluation and there must be definite efforts toward the enlargement of the leadership of the Christian forces and liberation of a vastly greater lay force in Asia. He called on the Committee also to give attention to the problems of rural work and the desperate need for Christian literature in many fields, and in all these ways and in others to strengthen the hands of the National Christian Councils and foster the spirit of unity among the various churches.

Dr. J. H. Oldham, Secretary of the Council, discussed secularism and its bearing upon the missionary enterprise in relation to the Christian message in an address that was recognized by the Committee as being of exceptional significance. It was voted to print this address and arrange for its translation in different languages in order that it might have the widest possible circulation. Copies may be procured in this country at a nominal price so that it may be made available to ministers and church members throughout the country. Orders should be sent to the International Missionary Council, 419 Fourth Avenue, New York City.

Dr. Oldham's basic belief is that the problems of interpreting

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Christianity to the world today are so great that the best thought and energy of the whole Christian church is demanded in this enterprise, instead of expecting the missionary group alone to accomplish this huge endeavor. The task is one which is facing all branches of the church today, in whatever country they may be at work, and therefore it is a field in which the mind and energy of the best Christian statesmen are called for. He felt, however, that the International Missionary Council because of its unique position has a large duty to fulfill in helping to bring about a facing of this problem by the whole church.

Mr. K. T. Paul of India opened the discussion of rural missions and Mr. Loram of South Africa reported on Dr. Butterfield's visit to Africa. It was agreed to authorize the engagement of Dr. Kenyon L. Butterfield for a two-year period to visit two of the major countries of the Far East in an effort to help the younger churches to deal with the rural situation in their own countries. The finances for Dr. Butterfield's work are to be secured from sources aside from the regular budget of the Council.

The discussion of the problems of the younger and older churches centered around two points; namely, the Jerusalem findings and the effort to define the studies involved more closely, and the great evangelistic movements that are under way in Japan and China. Dr. Cheng of China headed the sub-committee on the younger and older churches and led the discussion in the general meetings. The recommendations of the Committee are too detailed to enumerate here but repay careful study.

The Committee heard with deep concern of the increase in the importation of alcoholic liquors into Africa and the resulting demoralizing effect upon the native population, and instructed its officers to study the situation with a view to securing united action which would bring this evil to an end.

A group of representatives of different boards working in Portuguese territory in Africa met together at Bronxville and asked that the International Missionary Council might take some action regarding certain disabilities under which missionaries were forced to labor in Portuguese colonies. The Committee of the International Missionary Council adopted an action on the use of the vernacular in the first few years of school life instead of the present required instruction in the Portuguese language, and also permitting other than Portuguese nationals to teach the Portuguese language if they have sufficient training and educational qualification. It was also proposed that steps be taken if possible to open the way for missionaries to enter certain portions of Portuguese East Africa where serious hindrances now exist to their labors.

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Considerable attention was given to missionary problems in Africa dealing with the proposals received from the conference at Bronxville for an enlarged attention on the part of Dr. Oldham and Miss Gibson to the problems of missionary coöperation in Africa. There was also before the meeting the proposal for the International Committee on Christian Literature in Africa, which was approved. This has been referred to above. It was brought out in connection with the various discussions on Africa that the time was ripe for the preparation of a statement which would bring to the attention of the mission boards the whole matter of Christian leadership in Africa and the preparation and equipment required by missionaries going out for work in that continent. The Committee agreed to ask that such a statement be prepared and sent out to all the boards, and Dr. Oldham indicated that one of his purposes in the near future would be to issue a prayer card which would call attention to some of the major needs in Africa and request Christian people on both sides of the Atlantic to bear these matters in their prayers.

A number of problems connected with the guaranteeing of missionary freedom in the Near East were brought to the attention of the Committee and the officers were requested to study the problems involved in the various countries where these questions had arisen, and to prepare a statement which could be inserted in the *International Review of Missions* and accorded other appropriate publicity.

A resolution was adopted asking that more medical people be given a place in coöperative organizations and that medical work and workers have an opportunity to make a larger contribution to the total Christian program in the various countries.

The Jerusalem Meeting authorized the officers of the International Missionary Council to establish a bureau or department of work for the consideration of industrial questions as related to the missionary enterprise in connection with the International Labor Office in Geneva. It was voted at this meeting of the Committee to approve the general plans with a budget of \$10,000 a year to be secured privately. The purpose of this department will be to study economic relations as affected by the expansion of western industrialism in the countries where the pressure of the economic situation has a first-hand bearing upon the work of the missionary forces.

In fulfillment of the plans outlined at Jerusalem with regard to mission work among Jews it was decided to approve a budget of \$7,500 to be raised aside from the regular budget for the development of a central office in connection with missions among the Jews. An international committee has been appointed to carry out this work in accordance with the action of the Jerusalem Meeting, and



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this committee was approved by the Committee at Williamstown. The American members of the committee are Dr. J. S. Conning, Bishop Thomas Nicholson, Canon S. Gould and Rev. Henry Einspruch. It is possible that further names may be added to the American section.

The scope of the *International Review of Missions* was discussed at some length in different groups, under the leadership of Mr. William Paton, editor of the *Review*. It was felt that this is a periodical of great significance in expressing the development and growth of the missionary enterprise. It was urged that special endeavor should be made to secure a much larger circulation for the *Review* so that it might bring fresh inspiration and understanding to missionaries and interpreters of missions in all parts of the world. Many testimonies were received of the influence and value of the material appearing in this journal. It was urged that each mission board should subscribe for a copy of the *Review* for each one of its mission stations so that all missionaries may have a definite opportunity to see it.

Under the discussion of the topic of Christian literature in various lands it was forcibly brought out that one of the paramount necessities in missionary work today is a fresh evaluation and emphasis upon the place of Christian literature in the total program of the missionary enterprise, and that the initiative in securing this evaluation lies in many cases with the mission boards in the homeland rather than with the missionaries on the field. Attention was called to the work of the India Literature Fund and the handicaps under which it is laboring because of inadequate regular subsidies and totally insufficient working capital. Plans were projected whereby a survey of the whole problem of production and distribution of literature might be undertaken in China in the hope of bringing renewed strength to the Christian literature forces in that country. In connection with literature matters in Japan the committee expressed itself as believing that the time had come for a radical reconsideration of existing plans of the boards in making provision both for finance and personnel, as well as more practical methods of production and circulation.

The resolutions on religious education were somewhat extensive and it is impossible to summarize them all in this bulletin. They were classified under three headings: those to which the officers ought to give consideration at once during the next three years; those which called for action but which probably cannot require much of their time; and those which ought to be referred to other bodies for suitable action. It was proposed that the officers give considerable attention to the question of religious freedom in state

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systems of education, the study of indigenous cultures and values therein to be preserved and used in Christian religious education, and the relations of evangelism and religious education. It was further suggested that some of the things which might be undertaken would be the preparation of manuals such as that which has been prepared by Mr. Dougall for Africa, visits to the fields by religious educators, fellowships for members of the younger churches to study abroad, and coöperation with other international bodies.

There were presented to the Committee proposals for two educational commissions, one for Japan and the other for India. The appointment of such a commission to Japan was heartily endorsed by the committee and plans were suggested looking toward the appointment of such a commission when the way seems clear for it. A list of subjects which might form an outline of the commission's responsibilities was suggested. With regard to the commission for India the Committee had before it the very carefully drawn proposals of the National Christian Council of India, supported by the conference at Agra and by the various provincial educational associations and other bodies, together with certain suggested terms of reference which had been outlined by the representatives of the British boards having work in India. The proposal for the commission was approved in general and the officers were requested to take up the matter with the various national organizations concerned with a view to securing agreement on the terms of reference and the necessary personnel for the commission as well as finances. It is proposed that the commission should consist of seven members, two to be appointed by India, two by Great Britain and two from North America, with the seventh member as chairman to be appointed by the International Missionary Council. The present expectation is that this commission should go to India during the winter of 1930-31.

Consideration was given to the time and place of the next meeting of the committee but no final action was taken, since it was felt that the trend of events may completely change the situation in the period of two years. In general the feeling of the group was that the next meeting should be held between two and three years from the present time and various places of meeting were discussed but decision was left for consideration when the time for meeting shall be agreed upon.

It was voted to enroll the Christian Council of Siam which has just been organized as a constituent body of the International Missionary Council, with a representation of one member on the committee.

The officers of the Council elected by the Committee to hold office

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until the next meeting are as follows: Chairman, Dr. John R. Mott; Vice Chairman, Dr. C. Y. Cheng; Bishop of Salisbury; W. E. Baroness van Boetzelaer van Dubbledam; Treasurer, Mr. James M. Speers; Secretaries, J. H. Oldham, William Paton, A. L. Warnshuis, and Assistant Secretaries, Miss B. D. Gibson, Miss Esther Strong.

### FINANCE

The Committee adopted a budget for the years 1930-32, inclusive, of \$40,000 annually, which is the same as that proposed at Jerusalem. The accounts of the Council are kept in the New York office under the direction of our Treasurer, Mr. James M. Speers. We have been glad to note in the covering letter of the auditors in certifying to the financial statements for 1928, that these accounts are being kept in a thoroughly satisfactory way. The collection of the statistics of the aggregate annual expenditures of the mission boards in each country and the correspondence regarding the proportionate share of each national council in the financial support of the International Missionary Council has been in the hands of the Secretary in New York and this has entailed a considerable amount of work, as may be apparent from the examination of these statements which have been widely circulated.

#### BUDGET STATEMENT FOR YEAR ENDING DECEMBER 31, 1928

| Administration expenses:                                    | <i>Budget</i>      | <i>Expenditures</i> | <i>Balance</i>    |
|-------------------------------------------------------------|--------------------|---------------------|-------------------|
| Salaries of secretaries . . . . .                           | \$14,800.00        | \$13,675.67         | \$1,124.33        |
| Salaries of stenographers and assistants . .                | 7,872.00           | 6,223.58            | 1,648.42          |
| Salaries of business office . . . . .                       | 990.00             | 1,034.57            | (44.57)           |
| Rent, rates, cleaning, lighting and heating                 | 4,300.00           | 4,263.53            | 36.45             |
| Stationery, postage, telephone, etc. . . . .                | 1,580.00           | 2,174.98            | (594.98)          |
| Total administration expenses . . . . .                     | \$29,542.00        | \$27,372.35         | \$2,169.65        |
| Traveling expenses of secretaries . . . . .                 | \$2,000.00         | \$3,386.20          | \$(1,386.20)      |
| Traveling expenses of committee members . .                 | 1,000.00           | 68.32               | 931.68            |
| Expenses of chairman's office . . . . .                     | 1,470.00           | 1,470.00            |                   |
| Printing of minutes and sundries . . . . .                  | 300.00             | 496.93              | (196.93)          |
| Printing of quarterly notes . . . . .                       | 250.00             | 252.84              | (2.84)            |
| International Review of Missions . . . . .                  | 1,750.00           | 985.30              | 764.70            |
| Contingent fund . . . . .                                   | 500.00             | 15.07               | 484.93            |
| Total . . . . .                                             | \$36,812.00        | \$34,047.01         | \$2,764.99        |
| 1928 appropriation to the Jerusalem<br>Conference . . . . . | \$ 3,645.00        | \$ 3,645.00         |                   |
| Grand total . . . . .                                       | <u>\$40,457.00</u> | <u>\$37,692.01</u>  | <u>\$2,764.99</u> |

# ANNUAL REPORT OF THE COMMITTEE ON COÖPERATION IN LATIN AMERICA

1929

We are in the age of amalgamation. We are startled every few days by the announcement of some enormous combination of banks, railroads, department stores and other commercial enterprises. Even the European governments are now planning economic unity. On the other hand, nationalism, dictatorships and the denominational spirit among Christian forces are resurging. The very name Committee on Coöperation in Latin America intimates how deeply concerned is this organization in the outcome of the struggle between these contending influences. Will the spiritual forces of the American continent disintegrate into still smaller groups, yet more jealous of their own prerogatives, or will they increasingly sink personal and organizational differences for the sake of the largest purposes in the mind of Christ? Since the Committee on Coöperation in Latin America is the only organization combining representation of the evangelical forces in both North and Latin America, it cannot escape the far-reaching responsibilities which its members have assumed. Something of the outreach and difficulties comprehended in the present situation were intimated by Dr. Luis Alonso of Cuba, in the following statement which he made before the Havana Congress on June 22, 1929:

"We must watch our steps with the greatest care. There are mighty forces working to isolate the small Protestant group in Latin America from the strong Protestant forces of the United States. If they succeed, they will then proceed, with our powerful friends eliminated, to crush us. Combinations like those of Mussolini, Primo de Rivera and the Vatican and their propaganda in Latin America for renewed devotion to the *madre-patria* bode no good for us. As we value our lives, we must maintain close relations with our strong friends in the North. On the other hand, we must oppose with all our might the great industrial and material movement from the United States which threatens to commercialize our life, control our governments and crush our aspirations for self-expression. To steer our course wisely, neither allowing ourselves to be separated from our spiritual friends in the North nor to be engulfed by the great material invasion from that land—there is our problem of problems."

Professor Erasmo Braga, of Brazil, states somewhat more positively the detailed duties of this Committee which have resulted from the Havana Congress, when he writes in *El Heraldo Cristiano*:

"It was natural for the Congress to see the Iberian problem from their own viewpoint and yet, instead of itself appointing a committee to carry out the findings and recommendations, the Congress asked



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the Committee on Coöperation in Latin America, which was evolved from the Panama Congress in 1916, to serve as the agency to push not only those developments which are especially planned for the Caribbean, but also those to be extended to the whole continent, some of which will touch profoundly the vital interests of the Iberian race.

"Thus the aspects of the Montevideo Congress, which are common to all the evangelical forces in the conference, were endorsed and amplified by the Havana meeting. In Havana we have outlined a great strategy in a triangle which can be defined as follows:

"1. *Religious Education.* As this inclusive program was outlined at Montevideo and Havana, it will require the mobilization of all our forces in the Spanish and Portuguese-speaking countries. We can do no less than ask the help and contributions of our friends in other countries. The problem of religious education will test the ability of our Iberian forces to interpret our own experiences and our own actual conditions, on which we must construct our new curriculum. Investigations are necessary in order to know ourselves and to give us the scientific element which we need to interpret our Christian message. These new methods, with the pupil as a center, should mean that the worship in our Sunday Schools, in our churches, and in our schools and colleges will be efficient means of evangelization.

"2. *Literature.* We can see now that we must enlarge our conceptions concerning the circulation of our books and think in editions of many thousands of copies of books published. The projected association of evangelical book-dealers and presses will mean the possibility of organizing individual and collective initiative and thus do away with the duplication of work and unnecessary competition. The ample horizon opened at Havana should show us the way of discovering good authors which we so much need for the production of new apologetic and educational literature.

"3. *The International Federation of Churches.* This, for me, is the crown of the thirteen years' work since Panama. We are not able to exaggerate the enormous prestige of an evangelical federation in twenty-three nations, including Spain and Portugal. We will thus be able to eliminate many political schemes aimed at the evangelicals and command a new respect from Protestantism which will demand the respect of all those who have, during the centuries, been accustomed to the great Mediterranean Imperial Fraternity of our race and to the unity of state and church.

"Under such an International Federation of Churches, which if formed, would be the most inclusive in the world, although composed of small units of various different countries, it is possible that great spiritual forces will be liberated.

"From another viewpoint, Havana was important, for there we had suggestions for the solution of four great problems of the race. We achieved there, without understanding it, a great victory over ourselves; we discovered how to be practical. We received the surprising revelation that our North American friends could have the patience to listen while we were discussing our own problems; on the

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other hand we found that we Latin Americans were able to restrain our tongues under the rule of short discourses. That which was a still greater revelation was the enthusiasm with which, immediately after the close of the last meeting, committees began their organization to carry out the recommendations of the Congress. Finally, a few days after the Havana gathering, delegates from that meeting presented to the International Missionary Council at Williamstown, declarations which pointed out the joint responsibilities of Latin America with the rest of the world in the great movement of Christian missions."

### HAVANA CONGRESS AND COMMITTEE ON COÖPERATION

Among the outstanding things in the program of advance for the evangelical forces, approved by the Havana Congress, most of which will need the backing of the Committee on Coöperation in Latin America if they are to be carried out by the Latin American Churches and the mission boards, are the following:

#### *Message and Method*

1. Organization of International Federation of Evangelical Churches to work in harmony with the Committee on Coöperation in Latin America.
2. Formation of Prayer Leagues; monthly bulletin for the development of International Federation.
3. Coöperation between national and foreign workers; thanks to the foreign workers for their help.
4. Interdenominational nation-wide evangelistic campaigns.
5. Conferences on Evangelism; and use of propaganda literature.
6. Preaching in public places.

#### *Ministerial Culture*

1. Interdenominational seminaries favored, endorsing those in Mexico and Porto Rico, asking for organization of others in Cuba, Colombia and Southwestern United States.
2. Furnishing short courses for laymen.
3. Development of means of training women for Christian service.
4. Approval of financial campaigns for Mexico and Porto Rico seminaries.
5. Request that the Coöperation Committee consider need of text-books for union seminaries.
6. Need of new missionaries understanding literature, history, language and character of Latin American people.

#### *Indian Work*

1. Compilation of statistics, working out of location of strategic centers of work.
2. Six departments of work, evangelistic, medical, social, industrial, agricultural, educational.
3. Coöperation with governments in assimilation of Indians into the best of national life.

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4. Enlargement of Indian work by national churches.
5. Special preparation of workers among Indians.
6. Work be done through coöperative groups.

### *Educational*

1. Central Normal school in each region.
2. National Vacation Institute for Teachers.
3. Establishment of special rural schools.
4. Coöperate closely with government educational systems.
5. Socialization of all schools.
6. Emphasis on Christian character of teachers.

### *Social Work*

1. Designation of permanent commission on social welfare for all Caribbean with sub-committee in each country.
2. Sections on Social Welfare in Evangelical papers.
3. Publication of pamphlets and books on the social teachings of Jesus.
4. Providing centers for recreation, employment and other practical help for community.

### *Medical*

1. Establishment of at least one Evangelical hospital in each country with nursing schools.
2. Production of Christian medical literature.

### *Industrial and Rural*

1. Greater interest in workmen in rural regions.
2. Sustain movement for social justice and for emancipation of women.
3. Approval of Paris Peace Pact and Pan American treaties on arbitration.

### *Women*

1. Appeal to Committee on Coöperation to establish an organ for women's work.
2. Organization of international federation of women's societies.
3. Coöperation between Committee on Coöperation and women's societies in production of literature for women.

### *Literature*

1. Establishment of a publishers and booksellers coöperative.
2. Request for prizes for manuscripts.
3. Establishment of a union literature enterprise in each country.
4. Enlarged subsidies for literature from mission boards.
5. Special periodicals for free distribution.
6. Setting apart a special day in the year as "Good Literature Day."

### *Religious Education*

1. Complete series of graded lessons for Sunday schools, written especially for Latin America, with approval of Montevideo plan, and coöperation with the Central Committee on Religious Education.
2. Manual for new converts.
3. Courses on religious education in theological seminaries.
4. Training courses, advanced and elementary for teachers.
5. Textbook on worship and a new emphasis on worship to be stressed.
6. Special attention to religious architecture.
7. Simple lessons for Indians.

It will be seen that in all these recommendations the matter of the provision of literature is a major consideration. This is outstandingly the field in which coöperation is most urgent and feasible. The economy and efficiency of working together in the printing and distribution of books, pamphlets and periodicals is perfectly apparent. It becomes increasingly necessary to combine in union presses, union bookstores and depositories, and to federate all the forces at work on the literature enterprise throughout the whole field in order to meet the enlarging demands of the growing church. The Havana Congress was very clear in its recognition of these needs and specified certain ways in which it believed literature needs could be met more adequately.

The formation of the Association of Evangelical Publishers and Booksellers of Latin America was recommended in order to promote more efficient publication and distribution of literature and to this end that workers in this field avail themselves of the Book Department of *La Nueva Democracia*. The Congress advocated the establishment of a union publication center in each of the countries there represented.

To multiply the forces necessary adequately to develop this literature work, from the standpoint of original creative writing, as well as its efficient business management, the Congress advocated larger subsidies for the union institutions in this field.

*La Nueva Democracia* was highly commended and its larger use was urged as an instrument in presenting Evangelical Christianity to the thinking people of Latin America.

### DIFFICULTIES IN COÖPERATION

The largest responsibility which the Havana Congress placed upon the Committee on Coöperation was implied in its request for the Committee's active help in promoting the Federation of Evangelical Churches in Latin America. Leaders insist that the older churches in the United States must help with their experience, their sympathy and their financial coöperation, if the younger churches in Latin America are to succeed in this plan. No detailed scheme for such coöperation can be outlined for it must be developed step by step. The procedure followed by the office of the Committee on Coöperation in Latin America and the organizing committee in Havana in their joint promotion of the Havana Congress offers helpful suggestions.

One method of helping in this new era of relationships is by assisting the Latin Americans themselves to get together more continuously to study and plan their work. If in certain fields fewer foreign evangelistic workers are needed, there is still great need for financial



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and spiritual help in conferences and special service in evangelism, education and social programs, which will do as much for the growth of the Kingdom as did the more direct help so effectively given in the past.

This Committee is expected by Latin American Christians, as Dr. Alonso says, to represent the Christian sentiment of the United States in seeing that as far as possible the continuously enlarging North American impact on Latin American life shall be guided by the Golden Rule. Latin American evangelicals, as well as missionaries sent from this country, are greatly handicapped by the enormous economic influences which often are the only ones that the Latin American public recognize. After North American lobbyists recently had told the United States Senate of their activities in lobbying for American-Cuban sugar interests, along with the fact that it was planned to pay \$75,000 to a lawyer because he was especially close to President Hoover, the Cuban Ambassador in Washington declared, in an interview with the Associated Press: "If the President of Cuba has communicated with these gentlemen it is because they constitute the best element which the American people have in Cuba." The sad part about the foreign missionary enterprise is that too often not the spiritual forces but the driving economic agent is the best known of American representatives abroad.

The Committee on Coöperation is also expected, according to the Havana Congress, to form the connecting link between the young Evangelical Churches in Latin America and the Protestant forces in the United States. As the complications of all the relationships between national churches and mission boards, governments, commercial business and cultural organizations multiply, Latin American evangelical leaders are pointing out the greater necessity for improving and enlarging the work of the Committee on Coöperation.

At the same time that these demands are being made for an enlarged program of coöperation, the fact that most mission boards in the United States are working under decreased incomes is threatening in certain ways the whole program of Christian coöperation. Some of these enterprises in Latin America have never had such a difficult time as they are having today. Everywhere it is admitted that one way out of the present difficulty in the missionary enterprise situation, with decreased income and personnel and rapidly changing conditions is by doing things more largely together, and by concentration of effort on certain important enterprises.

But mission boards that are working on falling incomes seem to find it necessary actually to do less coöperatively and to concentrate more on their own denominational work. They reason that they alone are responsible for their denominational work and

that first of all the missionaries they have sent out and the institutions they have opened must be supported. If there is anything left after this support is supplied it can go to coöperative enterprises. When boards are ordered by their denominational authorities, as is too often the case these days, to cut budgets mercilessly they quite naturally are inclined to apply the ax to interdenominational enterprises. When various boards take this attitude it imperils the very life of coöperative institutions.

But not only falling budgets at home, but rising denominationalism in the field demands curtailment and withdrawal from coöperative enterprises. It happens at times that denominationalism has been so thoroughly ingrained into the national churches that, when these churches come to assume the leadership, they themselves insist on cutting off appropriations to coöperative enterprises. Several union institutions in Latin America are today facing such situations. The struggle to maintain coöperative enterprises is so great that it is difficult to summon the courage to ask for new ones. An illustration of this is that, while many of the Christian forces are insisting that the greatest need today is a return to evangelism, and with the remarkable results of a visit to South America by Dr. Stanley Jones, when an evangelist of marked ability like Dr. George P. Howard was found to follow up that work, and his board agreed to provide his salary, the small amount for his travel expenses has not been subscribed by the other boards in that field.

Similar difficulties have presented themselves in providing the needed literature to follow up these evangelistic openings. There is no more perplexing problem facing this Committee at the present time than that of how to meet the overwhelming demands made by favorable conditions and voiced by many Latin American Christians for the enlargement of coöperative work, in face of the evident shrinking of the ability of constituent boards to help answer these demands and, frankness compels us to add, the restrictions imposed in some quarters by the rising spirit of denominationalism. Both of these conditions are present in the coöperative program in Mexico which means that the Union Press and the Union Theological Seminary are facing grave difficulties.

Another condition which greatly weakens coöperative enterprises in Latin America is the fact that the responsibility for their administration is not always clearly fixed. A number of these enterprises are in discouraging situations today because neither the interdenominational board on the field nor the corresponding organization in the United States is taking the time necessary to give real consideration to new situations that have arisen. The theory under which the Committee on Coöperation has been working since the

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Panama Congress is that it is advisory and not administrative. Whenever union institutions have been set up, separate boards of trustees have been organized to which the Committee has had only a vague unofficial relationship. And yet sometimes years pass without meetings of these union boards, and a certain feeling seems to exist that the Committee on Coöperation is responsible for the success of these enterprises. It is not fair to these enterprises nor to the Committee on Coöperation that such a situation should exist. Responsibilities for the programs and the support of coöperative enterprises should be definitely fixed and those taking such responsibilities should be prepared to give the time and effort necessary for the efficient administration and financing of such institutions. It would seem to be a self-evident truth that union enterprises, simply because they represent a fine spirit of Christian coöperation, cannot continue as efficient institutions unless they have the consecration and attention of a competent group who has accepted such responsibility. If experience has proved the necessity of assumption of administrative functions in certain cases by the Committee on Coöperation, the situation should be frankly faced and necessary action taken.

### ACCOMPLISHMENTS OF THE YEAR

Besides the Havana Congress and all of the movements revolving around that important gathering the following may be mentioned as some of the outstanding developments in the coöperative program in the various countries this year: The securing of Dr. George P. Howard as an evangelist at large; the naming of Professor G. Baez Camargo as the secretary of the National Christian Council in Mexico; the appointment of Rev. John Ritchie as Business Manager of *La Nueva Democracia*; the setting aside of Rev. Enrique Rivera for the development of a nation wide social program in Santo Domingo; the purchase and dedication of new property for the Union Theological Seminary in Rio de Janeiro; the beginning of an interdenominational review, "Lucerna," under the responsibility of leading Brazilian evangelical educators; the improvement of the interdenominational rest center and summer camp at Umuarama, Brazil; organization of an interdenominational committee for Indian work in Brazil and the opening of a mission station by this organization among the Cayuás in Matto Grosso; publication of the Gospel of John in a bilingual Mam and Spanish edition for the Indians of Guatemala; enlarged activities in preparation for the World's Sunday School Association Convention at Rio in 1932; extended conferences on religious education in Porto Rico, led by Dr. Wade Crawford Barclay; joining of the Waldensian Church with the Meth-



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odist and Disciples in supporting the Union Evangelical Seminary and the Union Training School for Christian Workers in Buenos Aires (the latter had this year its first student from across the Andes in Chile); larger attention to the leper problems in South America, through the activities of Dr. W. E. Browning, including the translation of literature on the subject and the sending of a representative to the United States to study this question; the naming by the Evangelical Union of Porto Rico of a Commission on Economics to prepare a plan to alleviate conditions of poverty in the island, which Commission is to lay its findings before the Federal Council of Churches in America and other philanthropic organizations in order to secure the proper solution of the situation; evangelistic meetings in universities, theaters and other centers outside of churches by various workers, including Dr. John Mackay, Dr. George P. Howard and Professor Erasmo Braga; the rapid development of a movement for a federation of churches in Brazil; the complete organization of the Central Committee on Religious Education with the newer officially designated groups in the Caribbean Area working with those already organized in South America, along with the publication of the first five books in this program; new manifestations of the growth of coöperation, such as the Interdenominational Conference recently held in Western Colombia, which eventuated in the formation of the Evangelical Missionary Council; the virtual uniting of the Evangelical Union and the Christian and Missionary Alliance forces of Peru in evangelism and in the training of workers; the union of the Independent Presbyterian Church of Brazil with other evangelical churches in the support of the united evangelical seminary at Rio de Janeiro.

This year has seen a number of definite developments from the South American Educational Advance, begun in 1927, following the Montevideo Congress. Nearly every one of the schools for which askings were made has this year felt the encouragement of that movement. Santiago College, under a new Board of Trustees, has practically assured the sum of \$150,000 to meet the conditional gift of a like sum announced last year. The Instituto Inglés, of the same city, has purchased new property and is preparing to build an up-to-date school plant in the suburbs of that city, having in hand at the present time \$235,000 for this work. Lima High School has completed a \$250,000 fund and accepted plans for a new plant. The Colegio Americano in Bogota, Colombia, has erected new buildings with increased facilities for housing its constantly growing enrollment, which now numbers 350, with over one hundred students turned away during the year. Colegio Americano of Buenos Aires, sustained by the Methodists and Disciples, has begun the use of its



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new campus (18 acres in the suburbs of Buenos Aires) for conferences and athletic meets. This college has stood during the recent difficult period of strained relations between Argentina and the United States as the outstanding friendly gesture from the United States, and more than any one other organization there is creating a spirit of international friendship. The Colegio Internacional, of Asunción, has dedicated this year the first of its three buildings of the new plant, with the President of Paraguay and the American Minister present. The Union Theological Seminary in Brazil has been able to purchase this year an adequate building for its activities. The part of the Committee on Coöperation in Latin America in the Educational Advance, called for a program of religious education; a continental evangelist; specialists in social service and in public health; funds for literature, for exchange lecturers and for Indian work. Toward this program Dr. Geo. P. Howard has been secured as evangelist for South America, some \$35,000 in cash and pledges has been raised for a five-year religious education program. The rest of the projects are awaiting funds for their development. The Indian Commission, in the meantime, has secured this year part time services of Dr. Thomas A. Moffett and has compiled statistics on the location and personnel in Indian Missions in Latin America, as well as bibliographical and other material, which has been brought to the attention of the boards. It is hoped that executive help can be secured for the advancement of this work. The Committee has kept in touch with Mr. Kenneth Grubb, a specialist on the South American Indians, who rendered great service at the Havana Congress, and who is now making a series of field surveys under the World Dominion Press.

In Brazil an interdenominational Indian Commission has sent out a group to the State of Matto Grosso, near Campo Grande, to open up work among the Cayuás. An evangelist, with wide experience in exploration of the wilds of Brazil, an agriculturist and a promising young Brazilian physician form this group, the former two accompanied by their wives, trained in domestic science and nursing. Land for the mission is being bought and these efforts are approved by the Federal Indian Bureau of Brazil.

Beginnings of work among the forest savages both at Cahuapanas, under the Missionary Alliance, and at Pomará, under the Church of the Nazarene, are full of promise. Mr. Winans of the Nazarene Church is at work among the notorious head-shrinking Aguaruna tribesmen. The Evangelical Union work in Central Peru is being steadily consolidated in a self-supporting, indigenous church, with over sixty congregations. The Alliance workers are rapidly and successfully pushing out from Huanuco into country hitherto un-

touched and are meeting with a welcome from the local authorities. In Ecuador, the Guayaquil congregation of the Christian and Missionary Alliance is erecting a splendid building and a Bible Institute for the training of workers has been established on the premises. The Reformed Church has added a physician to its staff working among the Indians of Chiapas, Mexico.

### PREPARATION OF WORKERS

In the important work of providing better trained missionaries for Latin America a step forward has been taken by the opening in Hartford, through a combination of the Kennedy School of Missions and College of Missions (formerly of Indianapolis) of a course on Latin America. Such movements should be encouraged. In nothing did the Havana Congress more strongly register itself than in its insistence that North Americans coming for Christian Service to Latin America must have even before arrival thorough courses in the history, literature and language of the people with whom they work. Waiting to get a start in these matters until arrival on the field imperils the whole work of the missionary, since usually he is thrust into active work and into a circumscribed environment that means he may never have the opportunity of getting these needed tools.

Dr. Daniel J. Fleming, Chairman of our Sub-Committee on Education, said after a recent trip through the Antilles:

"One impression gained is that our American churches are living beyond their spiritual income. Here is a lovely girls' boarding school not more than four days away from New York. Teachers from the north would be accepted for terms of three years, or even of one year. But the head of this school tells us that teachers with a warm, vital Christian life which they are eager to share are very difficult to secure. A similar question arises as one is shown through a hospital—the outstanding medical institution in a whole republic. There are the beds. There are the patients. But it was the Christian nurse that was lacking. Plenty of efficiently trained workers could be found who would go to these near-by islands for the novelty, or for a job, and who would spend their off-time at the club and come in late at night. From a professional standpoint they do their work. But why did we so often hear the lament that it is hard to get nurses with a missionary passion?

"We saw buildings and institutions. Relatively these are easy gifts for a great land with economic surplus. But the personnel to run the institutions—the life amply to suffuse these buildings—was sometimes lacking. I have been twice around the world in close touch with Christian missions. But never before have I been so

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struck with the apparent spiritual poverty of our home churches in furnishing needed workers."

There is special need of training a new kind of missionary, the specialist on the distribution of literature. Literature must take an enormously increasing place in missionary endeavor. But this whole development depends on more businesslike methods in the distribution of what is made available. The recent development of union presses and bookstores was a step in that direction, but the lack of efficient managers for these concerns often means their failure. In the past such managers have been secured from the general missionary body without any special preparation. The time has come when definite arrangements ought to be made for training this class of workers. Some of this training could be secured in the literature section of the Committee on Coöperation and other like concerns, and some in the new school for training managers of bookstores recently opened in Madrid by the "Cámara del Libro." If librarians and nurses, to say nothing of teachers and ministers, are expected to take training for their work, why should we expect those untrained for the job to successfully direct such a highly technical business as the publishing and selling of books? If the sporadic efforts and small funds now employed by boards for literature in Latin America were coördinated and put into the hands of a half-dozen well trained literature missionaries, it is difficult to estimate how much more would be accomplished for the evangelical cause than is being done by the present wasteful methods.

## INTERNATIONAL MOVEMENTS

Committee on Coöperation in Latin America has this year as heretofore assisted a number of organizations working for the development of better relations between the Americas. The Executive Secretary is a member of the directing committee of several such organizations as the Instituto de las Españas and the Committee on Cultural Relations with Latin America. The latter organization has this year more than one hundred in its annual seminar to Mexico and is now planning visits of this kind to other countries. Assistance was given to the Institute of International Education in receiving some twenty-five educators from Argentina and guiding them in their six weeks' visit to the United States. The Institute later sent its representative to South America to study the development of such exchange visits, where he received help from Secretaries of our Regional Committees. Our Book Department has issued a book on child health in Spanish for the Carnegie Endowment for International Peace. This book, describing child welfare movements in the United States and other parts of the world, was written

by Dr. Ernesto Nelson of Argentina. The Committee also accepted the invitation of the Mexican Government to distribute in other Latin American countries the Mexican edition of "The Four Essentials of Education" by Thomas Jesse Jones. The other side of this reciprocal exchange has been forwarded by the translation into English by Dr. W. E. Browning of Dr. Ricardo Rojas' remarkable book "The Invisible Christ" the publication of which the Committee is fostering.

Several conferences have been held with the officers of the American Library Association concerning ways of better distribution of Spanish and Portuguese books in North America and English books in Latin America.

It is with considerable satisfaction that the Committee on Coöperation, after years of work on cultural exchange between the Americas, is able to witness the announcement of the Guggenheim Scholarship Fund for Latin America and finds Dr. Stephen P. Duggan declaring in his Annual Report to the Institute of International Education the following:

"The tour of President Hoover around South America directed the attention of Americans generally to a part of the world of which many were comparatively ignorant. The men and women in the United States working in the field of international education had long lamented the indifference of the average American to intellectual coöperation with Latin America. That large numbers of Latin American students studied in our institutions of higher education was true, and that Latin American scholars lectured, although infrequently, at our institutions of higher education was also true. But there was little movement in the opposite direction. It was with a feeling of rejoicing, therefore, that the officials of the Institute learned of the allotment of a sum of money by the Carnegie Endowment for International Peace to the Pan American Union to invite a group of Argentine scholars to visit the United States.

"Another delegation will come from Brazil next year. But the United States is still known in Latin America chiefly by its movies, its jazz and other aspects of its life which do not add to its prestige. Personal contacts are made chiefly by salesmen who frequently leave a bad impression as to our education and ideals. The Latin Americans resent the fact that apparently we are interested solely in commercial intercourse with them and not interested in cultural contacts as is the case with some of the most advanced European countries which send some of their finest scholars, publicists, and educators to lecture in the Latin American universities."

The Committee has acted for the Federal Council of Churches to put before the young people of Latin America the prize of \$750 for



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the best essays on "Christ and Human Friendship" offered by Mrs. Anna F. G. Van Loon. Some of the others to whom the Executive Office has given help in the promotion of friendly inter-American relations are: The University of Mexico, The World Peace Foundation, The American Mission to Lepers, The Union Seminary of Mexico, The Christian Union Quarterly, The Committee on International Justice of the Federal Council of Churches, The Golden Rule Foundation, The University of Denver, Duke University, The Hartford Foundation, The Fellowship of Reconciliation, International House, International Clubs Movement, World Acquaintance Tours, distinguished authors from Uruguay, Panama, Cuba, Brazil and Chile.

Mr. C. A. Thomson, to whom this Committee had offered the Secretaryship of Social Service in South America has taken up an equally important new work representing the Fellowship of Reconciliation in Central America, where he is beginning to make important contacts for Christian fellowship.

President Hoover has followed up the results of his trip to South America by a reorganizing of the Diplomatic Corps with an insistence that United States representatives in Latin America must be familiar with the language and customs of the people to whom they are accredited. He also announced in his message to Congress:

"We still have marines on foreign soil—in Nicaragua, Haiti and China. In the large sense we do not wish to be represented abroad in such manner. About 1600 marines remain in Nicaragua . . . we are anxious to withdraw them further as the situation warrants. In Haiti we have about 700 marines, but it is a much more difficult problem, the solution of which is still obscure. If Congress approves I shall despatch a Commission to Haiti to review and study the matter in an endeavor to arrive at some more definite policy than at present. . . . It is my desire to establish more firmly our understanding and relations with Latin American countries by strengthening the diplomatic missions to these countries. It is my hope to secure men long experienced in our diplomatic service who speak the language of the people to whom they are accredited, as chiefs of our diplomatic missions in these states."

## THE WEST INDIES

The West Indies are scheduled for special study by the Churches of the United States through the Missionary Education Movement, which will bring out three books on the subject on June, 1930: the adult book written by Samuel G. Inman, the young people's book by Jay S. Stowell, the children's by Miss Winifred Hulburt. For this reason the following items taken from report of the Chairman

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of our sub-committee on the West Indies, Rev. Chas. S. Detweiler, and the situation which he describes, are of particular interest.

While each mission field in the West Indies has its own peculiar problems, it is daily becoming more evident that all of them are closely bound up in the same bundle of life with these United States. As examples we cite the following cases. Opponents of the present administration in Cuba seek to have investigation by the United States Senate into the public affairs of Cuba. On the other hand Cuban sugar producers have exerted every bit of political pressure of which they have been capable in the framing of our tariff law in order to favor the interests of Cuba. A commission of financial experts headed by no less a person than General Charles G. Dawes went to Santo Domingo in order to help that republic balance its budget. And more recently there have been brought to our attention the forceful protests of some of the people in Haiti against the present policy of our government in its intervention in their affairs. Porto Rico, it is needless to say, is part of our territory and rightly looks to us for help in solving its chronic problems, as well as for relief in grave emergencies. It is coming to be recognized that the Caribbean area, because of its strategic importance for the defense of the Panama Canal, and because of its economic dependence imposes upon our nation an unescapable responsibility of the first order.

Economic conditions in the West Indies have steadily grown worse for the common people in proportion as agricultural production has become organized as big business. There has been a growing tendency on the part of large corporations to absorb the land, because sugar, tobacco and bananas can be produced profitably only on a large scale. As the small landowner disappears, a large proportion of food-stuffs must be imported, thus increasing the cost of living. This is especially true of Porto Rico. Coffee was the poor man's crop, because it could be raised on small as well as on large farms. Coffee suffered more than any other major crop from the hurricane of September 1928. It will take at least five years to restore the coffee production to what it was before the great disaster. The poor felt that they could not wait for this and in many cases turned to raising tobacco. Unfortunately the price has been low, and many landowners have lost their farms because unable to repay money which had been advanced to them.

There is now more actual hunger in Porto Rico than immediately after the hurricane, fifteen months ago. One does not see many cases of literal starvation but rather abundant evidences of under-nourishment. According to Governor Roosevelt tuberculosis is fastening upon the children who have no strength to resist it. The death-rate from tuberculosis has more than doubled in the last

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fifteen years, and is now more than four times that of the United States. The Golden Rule Foundation is sending money for lunches for school children. But something must be done that goes to the root of the situation. More food-stuffs must be produced, the small landowner must be protected; industries must be established, household arts be taught, and needleworkers protected from exploitation; and possibly emigration to Santo Domingo, wisely directed, might partially relieve over-population. The crying need of Porto Rico is work. The new governor, Theodore Roosevelt, is winning the confidence and affection of the people by a straightforward administration of public affairs and by a courageous facing of problems.

In Cuba there is also hunger but with less excuse than in Porto Rico because there is no over-population. Cuba depends upon sugar for its life, and consequently suffers when the price is too low to yield a reasonable profit or when tariff changes in the United States threaten the very existence of the industry. It seems strange that the Cubans and foreign investors there are so slow in abandoning their reliance upon sugar and in learning to raise other crops.

Haiti depends upon coffee, and widespread suffering has resulted because Brazil dumped upon the market some of its large reserves held in storage and thus lowered the price. The Haitian peasant, however, has not been as seriously affected as the Cuban or Porto Rican; he still has the land, and because of his lower standards of living he has fewer wants. It is still possible for him to live from the soil. The few foreign companies that have secured land in Haiti have not prospered, and there has been no great temptation to enlarge these concessions.

The Havana Congress on Christian Work held last June resulted in a marked drawing together of Spanish-speaking Christians from the different countries bordering on the Caribbean. New bonds of sympathy were created and the desire was frequently expressed for some permanent federation of evangelical churches. The danger now threatening is that nothing will be done, because the churches are too poor to create the machinery of coöperation that will overcome the geographical barriers and the mission boards are unable to finance any new enterprise. The spiritual results of the Havana Congress will not be wholly lost, in any case, because the fellowship there begun between the nationals of different countries will continue to be cultivated through our evangelical papers, and the next forward movement in coöperation will thereby be the easier.

In Porto Rico the Evangelical Seminary has in this past year begun the building of the president's and two professors' houses. This is the first step in a building program that will ultimately

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mean a chapel, a dormitory, and a recitation hall for students on one campus.

In Santo Domingo the Rev. N. H. Huffman has retired from the position of superintendent of the mission work of the United Board, and has been succeeded by the Rev. Barney N. Morgan. Dr. Huffman continues in Santo Domingo, giving himself specially to an industrial educational project. The British Wesleyan Society is in correspondence with the Board for Christian Work in Santo Domingo concerning the latter's taking over the Wesleyan work in Santo Domingo.

In Haiti the Baptist Mission reports a steady increase of membership. The force has been increased by a woman missionary and by a young Haitian of superior training, recently returned after four years' study in the United States. In no other island of the West Indies is there more opportunity for missionaries to carry on a ministry of reconciliation. The American occupation has benefited the peasant, but has failed to win the sympathy and coöperation of the educated classes. The missionary can show by his conduct as well as by his preaching that in Christ there is no place for racial superiority.

### OPEN DOORS IN EVANGELISM

Anyone who has contacts with Latin American intellectuals today will agree that they are more eagerly interested in things spiritual than they have been for many a day, if ever before. They literally swarm about men like Count Keyserling, who has just visited them, and there are many other symptoms that they are really more receptive than ever to the Christian message, that positivism, materialism and unbelief as well as indifference are waning. This Committee reported to you last year the "open field" discovered by Dr. Stanley Jones in his trip to South America when he presented Christ's teachings to some of the most exclusive intellectual and professional circles of those lands. We must hasten to grasp present opportunities; failure to do so will make us guilty of neglect and lack of vision. But special qualifications, possessed by few, are essential in those who can essay this task with any hope of definite and permanent results among cultured Latin Americans. In Dr. George P. Howard, born of missionary parentage in Argentina, the Committee has found an unusually well prepared man for the magnificent opportunity before us.

After a season of prayer and contemplation Dr. Howard began his work with a visit to La Paz, Bolivia, where his activities in the University were most successful; later, in small towns of the Argentine and most recently in Chile, he has had experiences the tale of



which is really thrilling. He is coming to the United States for several months' quiet, uninterrupted study and expects to return to South America refreshed and prepared to carry forward a program of evangelization which we hope may have very substantial results.

Dr. John Mackay has continued his work among students in South America with even greater power than before. In Lima, where he was formerly a professor in San Marcos University, he was welcomed by great crowds of students in a series of lectures in the University and in one of the theatres. His bold declarations in reference to the need of the frank refacing of religion, not around the questions of dogma, but the personality of Christ, aroused wide debate, which is still being continued in the press.

Nobody who has heard the glowing reports of Dr. Mackay and Dr. Howard and read the favorable comments of their work by the press will question that what happened during Stanley Jones' visit could be repeated and multiplied in almost all countries in Latin America. Professor Braga, commenting on the visit of Count Keyserling to Brazil, says that "it has given a new slant to religion in the minds of many intellectuals. Indifference to religion is yielding. I have told you how I have found in the Philosophical Society, of which I am a member, that religion is now often the subject of study."

Dr. J. H. McLean of Santiago, Chile, has been called to various educational centers for addresses. He has made some happy ventures among the High School youth of that city with the result that invitations come from all parts of the country. In a near-by suburb the Principal of the school, as a former student of Dr. McLean, takes the Municipal Theatre for Dr. McLean's addresses. Five years ago such opportunities would have been inconceivable. Speaking of the way another missionary in Chile is called for all kinds of community service, Dr. McLean adds: "He is the man of largest spiritual stature in his city. None approaches him in civic influence. All speak of his *sonrisa evangélica* (evangelical smile)."

Word has just come from Mexico concerning a remarkable series of lectures given by Dr. Vincente Mendoza in the Municipal Theatre of San Luis Potosi. The Rector of the University presided at a number of these meetings, which were attended by large crowds. At the closing service, Sunday morning, Dr. Mendoza, under the subject "Gravitating toward the Master," thrilled his audience by a review of the great men of Latin America like the Rector of the University of Tucuman, the Rector of the University of Buenos Aires and others who have recently written important books exalting the teachings of Christ. Sr. Baez Camargo, the newly elected Secretary of Religious Education in Mexico, in a number of ad-

dresses in connection with the closing of the school year of Colegio Inglés in that same city brought together members of all the churches and an interested audience from among educational circles.

How to obtain more definite and lasting results from the new interest in things spiritual is the greatest problem facing the Protestant Church in Latin America. To say to the intellectuals, "Come with us and become members of our small churches," might not bring the best results, for they might not feel at home in many of those congregations as now organized. On the other hand, to create two types of churches, one for the intellectuals and the other for the common people, would misrepresent altogether the Gospel. There is only one Saviour, one salvation and one source of Christian life for all. And yet the class of people attending the lectures of Dr. Jones, Dr. Mackay, Count Keyserling, Dr. Jinarajadassa, the president of the Theosophical Society of India, certainly represent group attitudes and intellectual challenges which demand unique methods. It has been suggested that special services be held outside of regular church buildings, either in the Young Men's Christian Association buildings, or in some other public building where messages specially suited to guide such groups could be given. Of course no one should be excluded from such meetings but they could be conducted with the idea of being especially helpful to groups facing special situations. This would not imply two types of churches, just as having special classes for beginners, juniors, adolescents and adults does not imply different Sunday Schools. Bishop George A. Miller, of Buenos Aires, says in a recent letter:

"We are studying a method of crystallizing and conserving the results of this work. I think that we can form some sort of an undenominational, international fellowship, exceedingly simple in form, but with a set of principles to which men can definitely commit themselves, and a list of names that can be followed with literature, correspondence and personal visits, and possibly a series of occasional parlor conferences in private houses of selected groups of those most interested. There we could take up the practice and meaning of prayer, the intelligent study of the Bible and various other matters. I believe that there is set before us an exceedingly great and wide-open door of opportunity."

We shall be guilty of great neglect and lack of vision if we fail to grasp the present opportunities and adopt at once constructive plans for guiding this new interest in the spiritual into a real personal devotion to Christ and His teachings.

At the same time that work for the intellectuals is emphasized plans for developing continental, national and local campaigns ought to be carried forward, such as those recently reported by Rev. Irwin

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Paul in the nitrate regions of Chile, where churches, halls of labor unions, municipal theatres and other gathering places have been offered for well attended evangelistic meetings.

Personal evangelism is also as indispensable today as it ever was in the past. This Committee is pleased that its Spanish editor, Dr. Juan Orts Gonzales, is aiding in building in New York City itself a most successful evangelical agency, the Union Spanish-speaking Church of this city, which promises to be, because of its numbers and organization, one of the largest Spanish-speaking evangelical churches in the world.

### ROMAN CATHOLIC CHURCH

It is significant of the growing influence of the Protestant Church that the Roman Catholic Church is assuming more and more a critical attitude toward that work. Since the Montevideo Congress the Roman Catholic hierarchy has not only published a large volume commenting on the Montevideo reports but has also begun directing prominent lecturers to check the advance of Protestantism and to make special appeals to the intellectual classes. This has been greatly increased since the Congress at Havana in June, 1929. The "*Osservatore Romano*," considered the official paper of the Pope, has published several articles about the Protestant work in Latin America, as have several French, German and Spanish Roman Catholic magazines.

In looking at the language and material used, we find a great difference. While the two Catholic magazines published in Argentina, *EL CRITERIO* and *HEROICA*, publish serious articles and some of them by prominent writers and aiming largely to the intellectuals, the magazine published by the Jesuits in North America, *LA REVISTA CATOLICA*, uses largely vulgar language, misrepresentations and calumnies. This magazine has scarcely published a number since the preparation of the Havana Congress was started, without dedicating at least one article to the Protestant propaganda, written in a style and language very improper for a publication which pretends to be religious. The same group has also published a book with the approval of the hierarchy entitled *LA INTERVENCION PROTESTANTE EN MEXICO Y SUD AMERICA* which not only presents North America as a country largely of unbelievers and Protestantism as a system of immorality, but also puts in the mouths of prominent North Americans statements which entirely misrepresent them. The Argentine magazines mentioned adopt a much higher tone in their criticism.

There are three principal points in this criticism which demand the serious consideration of Protestantism. It is claimed that:

(1) Protestantism is filled with divisions and decay, and therefore has no power to lead, to develop moral power or to educate. The Pope, in proclaiming 136 English martyrs as worthy of the honor of beatification, stated recently that "Protestantism is more and more exhausted and sterile; while Catholicism is on the advance Protestantism is retreating and wearing itself out." (2) Protestantism undermines patriotism, racial culture and the national conception of religion in Latin America. The constant contention by fair and foul means of *LA REVISTA CATOLICA* and the books published by that organization is to present constantly Protestantism as an enemy of the best of Latin American culture and religion; and (3) Protestantism is a system for bettering social life but, strictly speaking, is not a religion at all. Dr. Juan Orts Gonzales is preparing a series of pamphlets to answer these criticisms.

The past year has witnessed several indications of the recovery of influence of the Roman Catholic Church in South America. It is more aggressive than in many years. Not that it has necessarily recovered spiritual power, but there seems to be a social and political renaissance. The present government in Argentina has been more complaisant with the Church than was the former; several new bishoprics have been established.

In Argentina, the organization which carries forward the work known as that of "Cardinal Ferrari," has been specially active. An attractive magazine for young people is published monthly; sermons and addresses are broadcast, often attacking Protestantism; a "Day of the Gospels," with an enormous gathering in the great Colon Theater was celebrated with fervid eulogies of the Gospels, and 100,000 copies of a cheap edition were sold in the streets by specially chosen young ladies.

The churches of Buenos Aires are often thronged, as has not been the case in many years, and men predominate in many of the masses.

In Chile, in spite of the official separation of Church and State, priests are again in charge of religious instruction in the schools of the State, and the social influence of the Church has considerably increased. It has met with some rebuffs however, as when but recently it demanded that the troops should escort the image of the Virgin of Carmen through the streets, as legendary patroness of the army, but met with a curt refusal from the President, who pointed out that all religions are now equal before the law.

In Paraguay, three new bishoprics have been set up and the government, against the violent opposition of the Liberal party, has voted to install an Archbishop, for the first time in the history of the country—in spite of the painfully evident poverty of the country and the clamant need of public instruction, hospitals and public roads.



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The return of the Pope to temporal power has given great cheer to his church in Latin America, and his ascendancy to greater influence, temporal as well as spiritual, is confidently expected by the faithful. If this were to be a spiritual conquest, there should be universal rejoicing. But the indications of a spiritual awakening are hardly apparent.

It is not possible to make anything like a complete statement on the attitude of the Roman Catholic Church toward Protestantism in Latin America. It is clear that just as there are many different attitudes among Protestants toward Roman Catholics so there are among Catholics toward Protestants. In most all cases personal relationships when established do not display the same prejudices as do controversies in print. In Santo Domingo, for example, while in some districts Protestants have been persecuted and even jailed, in one place at least Wesleyans and Catholics hold Sunday evening services together.

When the difficulties between the Mexican government and the Catholic Church were adjusted last June the Protestant forces were among the first to offer their congratulations. One of the veteran Protestant missionaries in Mexico and the Archbishop of Mexico exchanged courtesy visits, with mutual requests for prayer for the two religious forces.

In Costa Rica the Catholic clergy petitioned for a law which would make obligatory the teaching of the Roman Catholic faith in the schools and for the return of the Jesuits. President Gonzalez Viquez replied that he was sorry to see the religious question raised since it would arouse the passions of the people. As to the teaching of religion in the schools, he said: "To force religion in this form would be to retreat many years in the conquest of liberty which has been gained at such cost. I believe in religious teaching but this should be optional and not obligatory. . . . As for the return of the Jesuits to Costa Rica, the very idea horrifies me."

In Peru a decree was actually issued, June 22, 1929, providing that instruction in the Roman Catholic religion should be given in all secondary and primary schools of the republic. It has not been enforced, however, and President Leguia has given those inquiring about its enforcement to understand that the decree is *letra muerta*.

In Brazil efforts were made also to make teaching of the Roman Catholic faith obligatory in the public schools, but failed.

Catholics in Buenos Aires have established a radio transmission station where programs are broadcast three times a week, urging the people to read the Bible. Other interesting items are put on the air, such as announcements of the better movie programs which are to be seen in the Buenos Aires theatres. Says Rev. Hugh Williams in

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reporting this: "Such changes within the Roman Catholic Church are very heartening to Protestant missionary workers. Few thinking people would want to see the Roman Catholic Church go out of existence. But it cannot be denied that many changes ought to be made in the Roman church to bring it back to the simplicity of the early apostolic church. Those changes must come from within the church, and one of the greatest results of Protestant Missionary work in Argentina, Paraguay, and other Latin American countries is the change that such work brings about within the Roman church."

### PRESENT SITUATION OF EVANGELICAL MOVEMENT

The following summary of conditions as he sees them in Spanish South America is given by Dr. Webster E. Browning, Secretary of the Committee on Coöperation in the Rio de la Plata, who suggests a commission to study the situation:

"No doubt there are signs of growing influence in the Evangelical churches, particularly in school and social work. But, as reported last year, there is still evident a feeling of discontent and discouragement on the part of the many missionaries and national workers. This feeling is not universal, but is wide-spread and profound. Some workers indicate their belief that the evangelical movement has reached the zenith of its power, and is now going down. Other leaders would like to enter new and hitherto untried paths of action, but find it difficult to carry their fellow workers with them.

"The spirit of daring and adventure that characterized leaders of fifty years ago is no longer evident and energy today is largely given to keeping this or that machine well-oiled. This is particularly true of the smaller groups, scattered here and there, although there are, of course, exceptions. As I have learned from many conversations and much correspondence, the evangelical movement looks, to an outsider, like a war between different sects, each one interested in promoting its own program, but with little interest in rival organizations. If there is any doubt as to this statement, let it be recalled that there are now almost fifty different non-Roman Catholic organizations in the new republics of the River Plate, and that this number is yearly increasing. In some of the smaller towns of the interior, six or eight groups openly vie with each other for the supremacy, yet with no betterment of public morals nor increase of spiritual power. The Union Seminary in Buenos Aires has the number of its students now reduced to four. In Chile the Union Seminary is temporarily closed and in none of the West Coast countries does there seem to be any persistent effort to raise up a trained national ministry.

"Protestantism has not failed in South America, nor is its present

position despairing. But there can be no question as to its lamentable divisions, which increase in number and apparent depth; its failure to take hold on the real life of the people; its neglect of the influential or governing classes of society, as also the rural and submerged classes, especially the Indians, and the crises it now faces as it confronts the changed and ever-changing conditions of life in the various countries are such as will try its very existence. Methods adopted fifty years ago are necessarily obsolete; the political situation has greatly changed in that time, and with it the relative authority of the Roman Catholic Church in the life of the peoples; emphasis need no longer be placed on instruction in mission schools, because of a lack of national institutions, but must be transferred to the producing of character as the sole excuse for the existence of these schools; the foreign missionary can no longer compel obedience from national workers as from hirelings, but must recognize that the time of his own eclipse draws near, when he will be compelled to withdraw from the work in favor of those same national workers; new problems have emerged from post-war conditions where solution demands a strategy of the highest order, and, above all, there must be found some way to combine forces and go forward with a single front."

As a basis for advance, Dr. Browning suggests that the evangelical movement, perhaps through the Committee on Coöperation in Latin America, undertake a careful, unbiased survey of the situation in South America. A few of the questions to be studied would be the following:

1. Are evangelical workers presenting a message adequate to the changed and changing needs of the present day?
2. Is there a possibility of combining certain groups in certain sections to prevent overlapping?
3. Is there the same need for missionary school work that existed in the past?
4. How are mission schools to be financed in the future?
5. How may the cultured classes be reached?
6. How may the submerged rural sections be reached?
7. Are the Indians to be definitely abandoned to their fate?
8. What changes of administration may be made to reduce expenses?
9. How may an adequately prepared Christian ministry be raised up?
10. What is the ultimate aim of the Evangelical Movement?

The travel arrangements for any such commission would be found easier than ever before. New lines of steamers are shortening the time between New York, Buenos Aires and Valparaiso. There is now a regular air-mail service requiring eight days for transit be-

tween Buenos Aires and New York, via Chile, and another via Brazil, carrying passengers, is soon to open, which will join with those already inaugurated in the West Indies, Central America and Mexico. There is a semi-weekly service between Buenos Aires and Chile, an equal service with Asunción, Paraguay, in seven hours, instead of the four days by boat; and a rapid service twice a day each way, with Montevideo, Uruguay. The International Telegraph and Telephone Company plans to link up its lines to all parts of the United States early in the new year. It will then be possible for any one to call from his own office, in any city of the Union, and speak directly with any number in Buenos Aires. These connections have already been made, as have extensive air-plane routes, with Mexico and all the Caribbean Region. Highways are being built from Laredo that will soon stretch down through Panama and South America. The Americas are now neighbors indeed, so far as physical contacts are concerned. How is it spiritually? No group has a larger responsibility in answering this question than has this Committee.

Manuel Ugarte, in writing of the international position of his beloved Latin America at the beginning of the twentieth century, used a very striking phrase when he said that those countries were "on the margin of international life." This seems to apply at present to the Committee on Coöperation in Latin America. It is on the margin of a great service. With just a little more backing from its members its present program could be tightened and strengthened in a way that would remarkably demonstrate the strength of Christian missions today. With a little amplification of its horizons, a little more daring in its faith, a little larger backing from its contributors, a whole new realm of service could be entered which would give a new aggressiveness to the many people interested in developing new social, health, educational and spiritual life in Latin America, as well as assure the evangelical forces of an entirely new place of leadership in those lands.

This Committee is on the margin of a great opportunity. Will it have the faith and the courage to step out into a great new world of service?



# COÖPERATION IN LATIN AMERICA

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1929

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ADDRESSES  
DELIVERED AT THE THIRTY-SEVENTH  
ANNUAL MEETING  
OF THE  
FOREIGN MISSIONS CONFERENCE  
OF NORTH AMERICA





## THE ELEMENTS IN THE MODERN WORLD WHICH IT OWES TO JESUS CHRIST

MRS. ROBERT E. SPEER

### I.

The subject that has been given to me tonight, "The Elements in the Modern World Which It Owes to Jesus Christ," is one that would hardly have been possible in a Christian audience thirty years ago. All of us would have said, and we could have said it in this group and outside of it, that we owe to our Lord, Jesus Christ, all the elements in our civilization that are worth having and worth keeping.

But we live in a world in which that statement, made in a dogmatic way, can no longer pass unchallenged. There is not a moment today when we are not called upon to give a reason for the faith that is in us, and we are truly required, if we would be worthy disciples of Him, to do what Maude Royden urges us all to do. "For Heavens sake," she says, "use your brains in your religion."

The younger generation, except with rare exceptions, will not take such a statement unchallenged. One has to prove, as best one can, everything that one wants to say in honor of our Lord, and the glorious hymn that we have just sung, that expresses the desire of our hearts, becomes no longer a matter of emotion or of sentiment. If we are to "crown Him with many crowns" it must be at the cost of utmost effort on our part, of mind, and body, and spirit, of lives surrendered to Him, of minds given over wholly to Him, and of a whole being that strives to glorify Him in every attitude and act and innermost feeling of our lives.

Most of those who were at the Jerusalem Council, and I have already seen since I got here this afternoon a number of friends who were there, would say, I think, that it was the great milestone of their lives, and one does believe that it is becoming increasingly a great milestone in the history of the church. Those of us who were there think in terms of before Jerusalem and after Jerusalem. Surely, after having had that privilege, there can be but one thing, but one purpose, and that is so to live that His kingdom may come and come right speedily.

No one can see the dawn break over the Lake of Galilee, and watch the fires of some fishermen by the lake, as the disciples watched that fire on the morning when they found their Lord waiting for them; no one can sit and look over the village of Nazareth for an

hour or two hours unbroken at a stretch; no one can stand on the Mount of Olives and walk over the Via Dolorosa in the weeks preceding Easter, with pilgrims from every nation under heaven, without first of all being brought face to face with something that while we remember it in theory we are, in fact, too apt to forget, and that is that this faith of ours is not a philosophy alone, it is the central fact of history, and that this central happening in all the history of our race, took place at a point of time and space, and that the things that happened there are the things of supreme moment.

Such experiences take the figure of our Lord out of the pages of the New Testament and make him real and living before us. We felt, many of us I think, like that old hermit in Spain whose longing it had been for years and years to go to Jerusalem, but who had always had it plucked away from him by some special duty or some requirement to give up the little hoard of gold he had accumulated to make the pilgrimage. One night, when he had given away for the third time the little bag of guineas that was to have been his support on that long and arduous journey, he came back and had a dream in his cell. He dreamed that he was in Jerusalem, not there as a pilgrim of today, but as if he had been there walking behind our Lord, watching him as he went through the fields of corn, seeing Him heal the sick. He was a spectator of all that happened in our Lord's life, and when he awoke in the morning, beside him on his bed was a bunch of flowers such as had never grown on the hills of Spain but grew only in the hills of Jerusalem, the hills of Judea; and burned into the palms of his hands were the Hebrew characters for Jerusalem.

This was the way we felt, and through those two weeks of the Council in a growing way one faced life, and we did it collectively as well as individually. We faced life in parallel columns; we faced it as it is, with a present day sense of the world's need, of its alienation from God, of the evils of industrialism and nationalism, and class and race and all the things that separate us from the world as God meant it to be. And then, because we seemed to be living so near to the actual happenings of our Lord's life, we saw the world as He meant it to be, and like Peter, we saw ourselves in contrast to His holiness, and the cry went up from all our hearts, "Depart from me for I am a sinful man, O Lord." And the new sense of sin brought us closer to our own sense of need and prepared us, after we had faced the historic facts of His life, and in a fresh way the meaning of His death, to face again the dynamic of the resurrection with infinite sorrow that we have laid hold on it to so slight and so trifling an extent.

One could not spend a month in Syria, following those unforget-

table two weeks in Jerusalem, without becoming deeply conscious of what the world had been in which He lived.

Last year a friend of mine spent a week in Jerusalem and falling ill there, slightly, she sent for the English doctor, a university man, very skillful and very able. And she said to him, "How long have you been here?"

He said, "Two years."

She said, "Are you going to stay on?"

"No," he said, "no one who is at all psychic can stay long in this place; too much has happened to the human spirit here."

Truly, it is almost more than one can do to keep soul and body together when one is faced with the meaning to the human spirit of what has happened there, and when one is faced with a fresh and awful sense of the world's need and our responsibility for meeting it. The elements in our civilization that we owe to Christ become clear by vivid contrast.

A few weeks ago you remember, when we were all listening in one evening to the celebration in honor of the fiftieth anniversary of the incandescent light, over the radio we heard a voice say, describing the streets of Dearborn, "They have put out all their electric lights, there is nothing there but candles now and oil lamps, because they want to have a fresh realization of the meaning of the incandescent lamp when it is turned on again."

A month in Syria face to face with the Roman history and the older history than Roman, does just that for us. It takes away from us our present day light, convenience, and all that we owe to the light of Christ, and we go back to the place where the world was before He came. You see city after city where a great eraser has gone over a great civilization. You travel across the mountains, over the beauty of the Lebanon, over to the Central Plain, and you come to one of the wonders of the world, the ruins of the temples at Baalbek. The beauty is unsurpassed, the Syrian sky is so blue, the marble is so golden, so beautifully carved, but before you have been there many minutes, when you look at what is involved in the building of that temple, when you read the handbook put into your hand and hear what the guide tells you, there comes over you such a sense of horror that you feel as if you were standing on the brink of a bottomless pit. And what you see is not the blue of the sky and the gold of the marble but the lash on the backs of innumerable slaves, their bodies cast aside as they died, like flies, under the strain of building that temple to Jupiter. You hear voices out of the far past calling, "O Baal, hear us," and you realize what that world was without Christ.

When you go to the place the guide is likely to take you to first

in Rome—if you are unwise enough to put yourself in the hands of a guide—when you go to the Coliseum and realize that every foot of that ground was soaked with blood, soaked with blood afterwards made holy by the blood of martyrs, it is almost more than you can endure to think of what life was. And you give thanks to Mussolini that he has put in the center there again the wooden cross that used to stand there, and you realize that in the sign of that cross the world has conquered something of its inherent cruelty. You begin to understand why, for so many centuries, the church had to major on the consolations of religion; cruelty had been so completely the law of life.

It called to mind that first picture in Frazer's "Golden Bough," the picture taken from Strabo's text, of the slave become a priest of the little temple in the grove of pines on the edge of the lake, having reached his place by virtue of having slain someone else, and knowing that behind him in the shadows of the grove there is always someone else lurking, anxious to take his life and to win his place there even for a brief moment.

Cruelty was the law of life for the Roman Empire, no one was safe from it, and when there dawned on that world some consciousness of the fact of the Incarnation, some consciousness that God had become incarnate, that out of the bewilderment of the many gods that they had tried to grope their way through they came to the consciousness of one God whose purpose was love, whose heart was love, and realized that this God had become incarnate and had of his own accord suffered for us—do you wonder that the crucifix was for centuries the thing they held before their eyes, waking and sleeping, living and dying? This consciousness of the consolation of our faith took a long time to sink in.

Just listen to this paragraph from Tacitus, an authentic historian:

"I am entering upon the history of a period rich in disasters, gloomy with wars, rent with seditions, nay, savage in its very hours of peace. Four emperors perished by the sword; there were three civil wars, there were more with foreigners, and some had both characters at once. Rome was wasted by fires, its oldest temples burned, the very Capitol set in flames by Roman hands. There was defilement of sacred rites, adulteries in high places, the sea crowded with exiles. Island rocks were drenched with murder. Yet wilder was the frenzy in Rome. Nobility, wealth, the refusal of office, its acceptance, everything was a crime, and virtue the surest ruin. Nor were the rewards of informers less odious than their deeds. One found his spoils in a priesthood or a consulate. Another in a provincial governorship, another, behind the throne, and all was one delirium of hate and terror; slaves were bribed to betray their



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masters, freed men their patrons. He who had no foe was destroyed by his friend."

And Seneca says, "Our abodes form the greatest part of our terrors."

That was the world into which Christ was born, and it seemed in Judea as if the very stones cried out, "O Lord, how long?" We are so slow, so incomparably slow to do His will, and to bring His kingdom on earth. But there are glimmers of hope, and the little book, "Religion at Work," lately published by the Federal Council, tells a little story that seems symbolic. It is an incident in the life of a large parish in the country.

"An aged couple, after a lifetime struggle, had just freed themselves from debt. All they owned was invested in their little home. On a Saturday night the house was struck by lightning and burned to the ground. The next morning, in borrowed clothing, the old couple appeared as usual at church and partook of the communion. The story went around the parish and spread to Portland friends. A fund was started and a new home rose out of the ashes of the old. The old lady wanted it exactly like the old house except that all her life she had 'wanted a big window over the sink so I could look out on the mountains while I wash the dishes.' Now she has her heart's desire. The window is plate glass. The house was dedicated with prayer, and presented to this faithful old couple as the gift of the church."

In that last book of Von Hougel's "Letters to a Niece," opening at random last evening I found this sentence, "It is Christ that has made us care." The elements in our civilization that we owe to Him are this new sense of caring, this freedom from terror, this contrast between the Rome when our abodes were the greatest place of terror, to the peace and safety we find around us now, and take for granted, giving so little thought to it.

It is to Him that we owe the fact that we are beginning to think in terms of a world without that collective method of murder that we call war.

Last year I heard a young British Labor Member of Parliament speaking at the Conference that is now in session in Washington, the Conference on the Cause and Cure of War. I heard him say that the year before he had been in Germany and had been speaking on that same platform with Einstein and he finally got up courage to ask him, "Why is it that we still in our world of modern enlightenment think in terms of the collective method of murder we call war?"

Einstein replied, "It is because of the survival of the evil tradition."

David Cairns, in his book, "The Faith that Rebels," says that

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the story of the growth of the disciples' faith is the breaking of an evil spell, and it is our business to break everywhere the evil spell that holds us in bondage to such traditions of war. It was holding us in bondage until a few decades ago to that terrible thing called slavery. Tradition says that the first ship that crossed the Atlantic with slaves was named Jesus. It is unthinkable to us, but that is recorded as a fact. And that great book, "John Brown's Body" opens with that vivid and terrible scene of the New England slave captain—we can't lay the blame for slavery on one section; it is just as much the fault of the North as of the South—sitting in his cabin in comfort, reading his Bible and sending the mate down into the hell below decks to see how many of the cargo had died during the day.

The growth of the implications of the teachings of Christ has leavened our thinking until slavery has been driven into the dark corners of the earth. The growth of the leaven of the teaching of Christ has brought about emancipation for women, the new freedom, the new opportunity that has given to us the privilege that has brought us who are women, tonight, where we are. The implication of His teaching has made the world a new world for little children. It is symbolic that one hundred years ago the clothes of little children were just like the clothes of grown up people, made in smaller editions. But the world has begun at last to take seriously our Lord's words that we must "become as little children." It used to be the effort of the world to make little children over into grown up models, even to their clothes, but at last we are beginning to take seriously the words that it is we who must become like the little children.

And besides slavery and war and the education of women and the new conscience toward the children, there are countless other things that we can trace directly to the coming of our Lord, to that new moral force that He liberated into the world when He sent the twelve, and again the seventy out, and when they returned and told Him that even the devils were subject unto them. They told Him of the power which He had put in their hands and which they had used. It is recorded that He then said, "I beheld Satan fall as lightning from Heaven."

But the question we ask is, why, oh why, is the process so slow? We read of light years, of the length of time it takes for light to travel from the farthest star. They tell us that we are seeing the star rays that left their stars at the time our Lord was born; and it almost seems as if His life on earth had been as far away as those stars, it is taking us so long to work it out.

But the thing for us to do in these coming days before us here

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is to get a fresh hold on the dynamic. The world has had the consolations of Christ. These last few decades we have faced afresh the ethics of His teaching, and no one but our Lord has ever satisfied the ethical sense of mankind. It is for us now here, as workers for the Kingdom, to realize in fresh ways the power of His dynamic, so that His Kingdom may indeed come. The responsibility is ours, yours, mine; the power is His.

DR. GEORGE A. BUTTRICK

## II.

Madam President, Members of the Conference: Two words ought to be spoken. The first is to the effect that you should be hearing at this present time Bishop McConnell instead of me. I am merely a stop-gap and a poor substitute; you are receiving a raw recruit instead of a trusted and courageous leader. How raw this recruit is you will realize when I tell you that recently, speaking at a banquet in the city of Cleveland, the toastmaster leaned over to me just before it was my time to speak, and said, "Will you speak now, or shall we let them go on enjoying themselves a little longer?" You are to receive stones then, instead of bread; but you must sustain me with the hope that there may be some crumbs of nourishment in this basket of stones.

The second word is this: you have already heard this topic discussed and with a quickening of gratitude in your hearts. I am the greatest sharer in that gratitude. The best I can hope to do (and I would cherish no finer purpose) is simply to try to print in the italics of reiteration that which Mrs. Speer has already printed on our minds in noble speech and even more noble spirit.

The "Gesta Christi" they used to be called. "Believe that I am in the Father and the Father in Me," He said; "or else believe Me for the very works sake." Those works now fill the earth. The ameliorations that have come from Him, and the liberties and the charities and the enlightenments, are the salt and the savor of our mortal journey, the vital framework of this twentieth century in which we live.

Yet if we are to discuss today the abiding elements that we in our present day life owe to Christ, we are driven into deeper considerations than these external tokens. There will always be captious critics who will suggest that these enlightenments may have come not from Him alone or even mainly from Him, but from others.

Take, for instance, this issue of slavery which has been mentioned. The heathen philosopher Seneca was a sufficiently noble man to eat with his slaves, and critics might suggest that we have derived our love of liberty from him as much as from Christ. Or we could reverse the direction of our logic and we could say, or critics could say, that Christian ministers have not once but repeatedly pleaded the word of Christ as a sanction for slavery. Those of us who are



here tonight would not be greatly swayed by such arguments. If we have seen Jesus, if we have read such Epistles as the Epistle to Philemon, we would be quite unshakeable and firm in our conviction that the banners of Christ are the banners that have conquered the curse of slavery; and we would go on to say that those banners have prevailed even against that most stubborn foe, the blindness of the church and the bickerings of the righteous. But the argument could be cited, and so we are driven into deeper ground.

Another reason why this topic compels us to look inward is that everything outward is simply the fruiting of what is inward. Someone has described a cathedral as "frozen thought." When we look at a cathedral, stones do not enter our mind; the mind of the architect enters our mind. Similarly, the canvas of some masters is but a poor and broken hint of the rapture that was in the artist's soul. Everything that is outward is simply what the philosopher might call "the time-space manifestation" of some invisible.

So I am asking you for a few moments tonight to think with me of those *invisible factors* which our present age owes to our Lord and Saviour, Jesus Christ. I state them in simple sequence as they seem to me to be true.

*First, Christ has given to this present age its supreme and dominant motive.* "By this shall all men know that ye are my disciples, that ye love one another." If a man was discovered discussing learnedly the theory of pleasure, he was an epicurean. If he was heard discussing the theory of pain, he was a stoic. If he was discovered wearing a phylactery on his forehead, condemning all the Gentiles as Gentile dogs, priding himself on the righteousness of his observance of the law, despising the rabble because they were a people who knew not the law, he was a Pharisee.

Then came the new motive. "By this shall all men know that ye are my disciples, that ye love one another." . . . "A new commandment give I unto you." But was it new? I think it behooves us as Christians to re-think our way into this word "new," particularly as it applies, as I believe it does, to the uniqueness of the soul of the Lord Christ. You listen to a sonata of Beethoven; is it new? Assuredly! And yet he has struck not one new note; the octave is in the foundation of the world. Yet it is new because he has gathered the old notes, the old harmonies, into a new and undreamed of association; and he has baptized them in the gleaming waters of his own spirit. The *letter* of the new commandment was not new. It can be found in the Book of Leviticus: "Thou shalt love thy neighbor as thyself." But there it is lost among a ruck of other rules. In that same chapter there is an injunction against the sowing of mingled seed, and another against the wearing of garments made of

mingled cotton and linen; and one injunction to that age was apparently as important or as trivial as the other.

Jesus rescued that motive from a ruck of rules, and made it the central jewel in the crown of character. Then He glorified it by the light of His own life. The conquering sanction of the new commandment is in its closing phrase: "This is my commandment, that ye love one another" . . . (there was nothing new in that) . . . "as I have loved you!" (there was something new in that!). So Jesus has given us our supreme and dominant motive.

'*Agape*' is the word in the Greek of the New Testament. "Love" we translate it. "Charity" we used to translate it, and that is a lovely word gone down in the heel; it has come to mean the throwing of a nickel to the beggar. The New Testament writers are scrupulous in their use of the word '*agape*.' They always avoid the common word for love, '*eros*,' from which comes our word "erotic." '*Eros*' savored at its best of sentimentalism, and at its worst of lust. The Christian '*agape*' savored neither of weakness or unworthy passion—'*agape*'—"love"—the dominant motive.

When we are asked what '*agape*' is, we must answer, I think, somewhat after this wise: "Love" begins as a primal intuition of the soul, that strange urge in us which bids us lay down life not alone for our friends, but for our foes. That intuition lives among other and contradictory intuitions. There is, for instance, among these others, the instinct of self-preservation, which is so strong that we call it a "law." Nobody knows if it is a law, but we call it a law. We call it the "first law." None of us knows if it is the "first law": none of us was there to see. For my own part, I doubt if it was the first law. In any event, it is assuredly not the last law of life, nor will it ever be the best.

But it is there with a number of primal intuitions that war with one another. When the conflict occurs you and I are compelled to throw our allegiance to one kind of urge or the other. Jesus, Himself, never forced these times of crisis. He used to say, "Mine hour is not yet come." But when the time of Christ did come, he flung his allegiance to '*agape*,' this deepest, truest, highest, noblest impulse of the soul. Not only is it there as a primal intuition but it is the redeeming intuition of human life.

The only remedy for the ills of the world comes with the shedding of blood. Without the shedding of blood there would be no railroads in America, for once upon a time (so the records tell) one life was laid down for every mile of track. Without the shedding of blood there is no healing of the body: that you and I may have the curative properties of radium some hundreds of doctors have already laid down their lives. Without the shedding of blood there is no building of new

bridges, either of steel or of humanity! This instinct, this primal urge, is the redemptive force in the midst of the world.

We go one further stage. This primal power in us is redemptive in the measure in which it is pure. "Though I give all my goods to feed the poor, yea though I give my body to be burned"—and the motive is cankered, the love is blemished, the flaw is in the jewel—and I do it for self-righteousness; though I do all this and "have not love, it profiteth me nothing." This motive is redemptive according in measure as it is pure. Those of you who have knelt, self-confessed, before a righteous and compassionate mother, have discovered that her compassion and holiness have become as a secret channel down which there has flowed to you the forgiveness of the Most High. That mother's forgiveness is the channel of God's forgiveness in the measure in which that mother is holy and compassionate. But a jeweler will tell you that every diamond has its flaw. Any true book of ecclesiastical history will make it plain that every saint has his blemish.

Then where will you find one who will fulfill this redemptive function for mothers? And where will you find one who will fulfill this redemptive function for the saint, who, though he be a saint, yet has not perfect rest? And where will you find one who will perform this redemptive function for all mankind; one so holy that He does not need that anyone shall shed blood for Him, one so compassionate that He will gather the whole of the human family within the embrace of His love, one so in tune with the law of life that He will fulfill this red law of sacrifice? Where, save in Christ Jesus? Therein we discover the supreme motive of the life of our present day.

"There was no other good enough  
To pay the price of sin,  
He only could unlock the door  
Of Heaven, and let us in."

Of this new motive Golgotha is the focal drama; the Cross is its symbol; the 13th chapter of First Corinthians is its hymn of praise; Easter morning is its vindication and its conquering joy. Jesus has given us this motive, not in precept but in the ink of his own blood. Whatever may be the understandings of the future between the rival faiths, if we are to call them rival faiths, the supreme motive of life will never be detachable from the living soul of Christ.

*In the second place, Jesus has given to this present age its supreme disclosure of God.* Alfred Tennyson left orders with his son that when his complete works should be published, a certain poem should always be placed at the end. That poem, as you know, is entitled "Crossing the Bar," and you remember how its last lines run:

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"For tho' from out our bourne of time and place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar."

That longing to see God is at the end of every man's works! A novel was published some years ago entitled "The Great Desire." It concerned a certain hunchback boy who came to New York City from the New England hills to gather material for a novel, to be entitled, "The Great Desire." To find that material he plied everybody with one inevitable question—rich and poor, socialist, capitalist, men of this race and men of that race, the employee and employer, good and bad—and the question was, "What do you want? What do you really want?" And when a man said, "I want money," he would say to him, "Why do you want money?" If a man said, "I want a home," he would say, "Why do you want a home?" And he would press everybody back until he discovered what they believed, or what they believed to be their ultimate desire. When you press human desires back to their ultimate, you discover there the desire to see God. We all understand what that African chieftain meant when he said, concerning his belief in God: "We know that at night Someone goes by among the trees, but we never speak of it." All of us are aware of a pressure on our spirits from an eternal world.

Mr. Walter Lippmann and others have been careful lately to deny the reality of this sense of God. Mr. Lippmann tells us that an idea of God is simply an invention of the human mind, the long shadow of a human desiring projected on a cheerless sky. He says to us that to our forefathers the idea of God was as objective and as actual as a lamp-post, but for us the idea of God is made only of the fleeting stuff of the mind.

Of course the retort is that a lamp-post is made of the stuff of the mind too, but we know that—will you follow me in this—a lamp-post has objective reality because a hundred people looking at that same lamp-post see it at the same time, in the same place; and it is hardly believable that a hundred people would all set to work in a given second of time to concoct an imaginary lamp-post and place it out there in a given spot of space. And there is another reason why we believe that the lamp-post has objective reality; when we see it we are quite sure that the instigation of the experience is "out there" with the lamp-post and not "here" in our mind. Philosophy has known these simple truths for these many centuries.

Now we can say reverently of the idea of God, as we say of the objectivity of that lamp-post, that a thousand people experience the sense of God in one time and in one place, as the men did in one



notable year in an upper room; and that it is hardly conceivable that a thousand people would begin to invent a God in one second of time and set Him down in one spot of space. And we can also go on to say that the instigation of our experience from God always impresses us as being "out there" as well as "in here." It is linked with something in our life, but it has its origin in eternity.

When you examine the primal stuff of experience, is it credible that you are concocting a conscience; do you command a conscience or does conscience command you? Does an artist pursue the ideal of beauty, or would it be as true to say that the ideal beauty pursues him? Does a scientist manipulate invisible truth, or does invisible truth (an intangible honor of the mind) imperiously demand his allegiance? Paul said, "The God whom ye are getting to know, or rather by whom ye are known."

Now we all of us have this sense of God; but our case, until Jesus came, was the case of the Athenians of other days. They had 3,000 gods in the city of Athens. In the Street of Hermes they had a winged figure in front of every doorway. The streets were filled with lesser temples, and the temples were filled with lesser gods. A Roman satirist said that it was much easier to find a god than a man in the city of Athens. Altars were erected to Shame, and to Pity and to Rumor, and there was an altar erected to Energy. Every human faculty was deified and adored; and when Paul preached unto them Jesus and the Resurrection, they thought that "Jesus" was one new deity and "Resurrection" another. Any man who bestowed two deities on the city of Athens was a public benefactor, so they hurried him off to Mars Hill to hear more of this new teaching.

Paul told them that he had noticed an altar erected "To an unknown God." But why erect an altar to an unknown God? Was there then *Another* before whom all these idols were painted dolls? If He was quite unknown why should they build an altar to Him? Was He, after all, vaguely felt and dimly seen? Would He perchance one day reveal himself on earth? Would Socrates' words come true, that God would one day be discovered dying on a city street?

Dr. A. B. Belden tells how a friend of his was walking in company with a philosopher. They were talking about the revealing of God, and asking one another if God did ever reveal Himself. At that instant the professor, a man of simple faith, caught his companion by the sleeve and in a voice eager and tremulous, and with finger pointing, said, "There!—do you see God?" The friend followed the pointing finger and saw a young woman picking a little ragged boy out of the street into which he had fallen, wiping away his tears, wiping away the mud from his clothes. "There! do you see Him?"

You and I never see a deed of compassion aright until we see another world breaking through it into our poor world. A clutter of gods and an altar to the unknown God, until Jesus came! Then people caught one another by the sleeve and said, concerning the revealing of God, "There! do you see Him?"

God has never taken our world with such sudden surprise as he has taken our world in Christ. We can be altogether understanding toward the ethnic faiths. Christianity at its best has always been understanding: it is only latterly that we have fallen into a mood of condemnation and mere pity. A friend, at his ordination questioning, was asked his opinion about the rival religions, and he replied: "There is only one religion." He spoke the truth. Sir Walter Scott in one of his novels makes a crusading knight say to his Moslem foe, "Thy best prayers are but blasphemy and sin." Now we know that that saying was but blasphemy and sin. We used to wonder how Socrates could ever get to Heaven. Now we are sure, as Dr. Baillie somewhere says, that the little man who drank the hemlock cup rather than break faith with his soul, and who in the act of dying dared his enemies to catch his soul, is somewhere near the Throne. Paul said, "The God who hath made of *one blood* all nations of men that they should seek Him and find Him." The Epistle to the Hebrews says: "God who in divers ways and sundry manners has revealed Himself unto our fathers." The Bible at its best has always so spoken. Yet the Bible realizes that the noble passivity of Buddha, howsoever noble, will not bear comparison with His spirit who did not truncate any of his faculties but dedicated them in their fullness to the will of God. We know that the teachings of Confucius will not bear even remote comparison with Him who with all humility could say, "I am the way, the truth and the life." Doubts afflict us, although sometimes our doubts seem to me to be more than brazen; for as often as we cherish the doubt of God we are saying implicitly that Jesus was a man deceived. Sometimes I am appalled at the ease with which this modern generation dares to hint that Jesus was a man deceived. And who knows?—perhaps the best answer to our modern skepticism is not in the framing of a Christian philosophy, though I believe that can be consistently and convincingly framed, but rather the pointing of a finger to Him and an exclamation: "There! do you see God?"

As often as doubts afflict me, and they do afflict me, in calmness I look on Christ and I say to myself, "He did walk here and live a life like mine, yet so unlike; he did walk here with God." And when I have looked at Him it has seemed to me at times as if all the earth were parted, as though all history were cleft asunder, and as though through the open cleft of His life I had seen God, weaving in mystery

the mysterious pattern of our human days, but weaving the pattern in love. And I have said, "There! I see Him." The world does see Him in Christ, and therein you have the prime fact of all human life. Jesus has given us the final disclosure of God.

*The other element that I would mention that we owe in our present life to Jesus is the sense of an abiding presence.* It is an amazing thing, is it not, that this revelation of God has never grown stale? It is an amazing thing that this motive that we have described (this '*agape*') has never been dried at its original springs. It is just as if the motive and the revelation of God were all the time being fed from some hidden and secret river. And in point of fact, for myself, I can find no other explanation for this phenomena of history: the signs of His presence are manifold.

In New York City at present they are building a cathedral which is to be called the Cathedral of St. John the Divine. The most striking feature of that Cathedral is not its architecture, though that is wonderful: it is the name! I often wonder what John, the fisherman, would say if he could rise from his grave there in far away Palestine and if someone should say to him, "John, it has actually come to pass: after upwards of 2000 years, and across 4,000 miles of ocean, and in the midst of a civilization whose complexity and brilliance you could not even dimly dream, they are building a cathedral costing more money than would have bought our whole nation when you were alive, and they are calling it the Cathedral of St. John the Divine." John would have questioned his informant's sanity: He would have looked at his fisherman's hands, and smiled an incredulous smile, and gone his way.

Does anyone in this audience expect to be canonized in the middle of China 2,000 years from now? Do you? But—you might be if you followed Christ as closely as John followed Him!

If you were building a church would you place a neat little replica of a gallows at the top of the spire? The electric chair is probably no more ghastly a death today than the cross was in the days of Christ. After He died, the Jews would not mention Him by name. He was "The Accursed," "The Hung." "Accursed be the man who hangs upon a tree." His death was a scandal, an open scandal, a deep disgrace. But within 300 years that cross had driven the proud Roman eagle from the Roman banners: "*In hoc signo*"! Today, after these 2,000 years, a gallows (a gallows, mark you!) set against the skyline of every city, to prevail as a talisman between us and our sins! Would you put a neat little replica of a gallows at the top of a church spire? Yes!—if Jesus died on it! And if I were an attorney I would not like to hold a brief that that Man is dead! Would you?

Francis Thompson, that poet who might have been the greatest of them all if he had lived, tried his hand at this and that occupation, and failed at them all. He was so cursed by procrastination that he had texts all around him in his bedroom to remind him to get up in the morning—"Thou wilt not sleep at the crack of doom." But not even that text was sufficient to arouse him in the morning. Finally he sold shoe laces on the streets of London. There he was discovered by Wilfred Maynell. He was found, as I recall reading, with a copy of William Blake in one pocket, and a copy of the Greek dramatist Aeschylus in the other. But in all his poverty and despair, Francis Thompson had faith in the presence of Jesus; even in those days when he walked through Charing Cross in London and wondered whether it would not be better for him to throw himself beneath the wheels of the traffic and end it all; even in those dreary days when he walked along the Thames embankment and wondered if it would not be better for him to throw himself in its muddy waters.

"Yea, in the night, my soul, my daughter.

Cry, clinging Heaven by the hems,  
And lo! Christ walking on the water,  
Not of Gennesaret, but Thames!"

Why should we go on calling them "Christian principles?" Do principles, as such, ever exist? Love is a principle, is it? Nobody ever built an altar to a principle. The first thing you knew about love was when you saw something in your mother's eyes. If you had not seen your mother's eyes you would not have seen love. Love does not exist when you take it away from eyes and lips and hands—from personality. The Golden Rule is a noble principle, as every Rotary Club in America will tell you; and if the Golden Rule were observed the millennium would come over the hilltops tomorrow morning. Would it? "Do unto others as you would that they should do unto you." So if you have an obsession for narcotics and you hand out neat little packages of drugs to all your friends, you have fulfilled the Golden Rule? You have done unto others as you would that they should do unto you. The Golden Rule is only a trading of lust for lust, if you wish to make it that; or it is only a trading of money for money, if you wish to make it that. Then what is wrong with such an interpretation? The Rule has been robbed of the spirit of the Man who spoke it. Without the spirit of the Man who spoke it, it has no meaning for Rotary Clubs or for anybody else. Principles do not begin to live until they find speech on lips and find light in eyes and find dedication in a spirit. Why talk about "principles?" Why not talk about the continuing spirit of Jesus? His "principles" have lived because they are *alive*.



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So Christ has bestowed upon our present age our supreme motive, our supreme disclosure of God, our supreme comradeship. And out of all these came the causes, the movements, the agencies and the leagues. These are the invisibles from which the visibles spring. When we contemplate this great gift, then do we bow our heads in homage before Him and take our oath to Him in this great missionary endeavor, in those words which the serfs of old were wont to use before their lord as they knelt:

“Dear, my Lord, I am liege man of Thine,  
For Life and limb and earthly reward,  
And I will be true to thee in life and death.  
So help me God!”

## HOW CAN CHRISTIANS ADEQUATELY CONFRONT THE WORLD'S LIFE WITH ITS NEED OF CHRIST?

### *I. Relation to Ethnic Religion*

PROF. OSCAR M. BUCK

I realize perfectly well how difficult it is to say anything new on this particular subject. I feel, however, that there is one phase of this subject which has not been sufficiently stressed, and to that phase I want to give myself this morning.

In order to come to it, two or three things are necessary to say by way of preface. You are perfectly acquainted with the historic attitudes of Christians towards the ethnic religions. The first, after indifference and neglect had partially passed, was that of hostility. The non-Christian religions were religions of darkness. You can prove that abundantly by running through the so-called "missionary hymns" in the hymnals. The attitude was one of non-recognition and non-coöperation. Our business was to supplant the non-Christian faiths with our faith. It is an attitude that is perfectly easy for me to understand, for as a boy I was brought up in contact with, in close contact with popular Hinduism, and I realize how the feeling was that people must be dragged out of this at any and all cost.

The second historic attitude, which is one that is rapidly coming into vogue, is that of appreciation of the ethnic religions, an appreciation which very frequently runs toward syncretism, not to supplant but to supplement, not to destroy but to preserve, not to divide all the good that there is in the world, but to join together all the good that there is in the world. This attitude comes from a better understanding of the ethnic religions, of their scriptures, of their heroes, and of the quality of non-Christian life when it is at its best.

This attitude is being fostered by the nationalist temper of our day in non-Christian lands. We find we can go farther with this attitude than with the other. And so, combined pressure from the non-Christian and from the open-minded, tolerant Christian, makes this the popular attitude of our day, and I confess that I find myself very much in sympathy with this attitude of appreciation.

The third historic attitude is that of the Jerusalem Conference, which to me is an amazing piece of insight and expression. Here is a synthesis that gathers together all the convictions of the first attitude, and all the fair-mindedness and generousities of the second

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attitude, and the point of convergence is the person of Jesus the Christ. Jesus Christ is God, speaking to us in a Son, greater than all the prophets and all the systems, Christianity itself included. These prophets of all religions, these systems, only partially represent the mind and the life of Christ. I know of nothing finer or more stirring in all recent literature than those words that came to us out of the Jerusalem Conference, and I wish to God we could repeat them Sunday by Sunday in our churches, as we repeat the Apostles' Creed:

We believe in a Christlike world.  
We know nothing better;  
We can be content with nothing less.  
We cannot live without Christ,  
And we cannot bear to think of men  
Living without Him.  
Christ is our motive,  
And Christ is our end.  
We must give nothing less,  
And we can give nothing more.

So far so good. This is real progress. Call it, if you like, thesis, antithesis, and synthesis. But we cannot stop here. "It is by no breath, turn of eye, wave of hand, that salvation joins issue with death."

It is not sufficient to wave a banner, however beautiful its motto, in the face of the ethnic religions. The time has come to define our terms, the time has come to interpret our motto, and we must define them in a way that the non-Christian will understand and appreciate. We must bring him to the same estimate of the indispensable of Christ and Christlikeness in the world, that we have.

Our missionary task now, as it has to do with the non-Christian, is to lead him to an agreement with us as to the uniqueness and wonder and lordship of Christ. The alternative is a league of religions, analogous to the League of Nations. Now I realize that all this is truism, and if you will bear with me a moment longer while I state another truism, I shall come to the point I wish to make this morning. The other truism is this, that the interpretation of Christ and Christlikeness can come to these non-Christian peoples not in any literature merely, not in any address or sermon or series of addresses; it can come to them only through object lessons. The non-Christian must see in us the meanings of Christ and Christlikeness, day in and day out, month in and month out, year in and year out, life in and life out. There is no other missionary method for our century than that of incarnation, God's own method. We must incarnate what we would have men believe. "Ye are my wit-

nesses," explaining Me as you go about, explaining Me with your lives.

And now, my friends, I come to the point, after that very plain, simple introduction, and this is the point that I want to make this morning. You and I must show forth Christ, where He is different from the non-Christian faiths, not merely where He is similar. I feel that we have stopped too easily at the similarities and drawn up much of our technique from that point of view. We have not sufficiently remembered that similarities give us only our contact; they do not furnish our impact. Similarities never convert, only contrasts do that. Conversion for the sincere non-Christian is not a matching, but an exchange, not an easy transition, but a transformation.

In what respects, then, is Christ different from the saints and sages and heroes and ideals of non-Christian religions? There is where you and I must commend Him. We must excel in His uniquenesses, not His resemblances. We must show forth His excellence, and by excellence I mean where He excels. We are to be His witnesses in these regards, if our witness is to be anything more than a friendly gesture, which draws the friendly gesture in return. We are not after fellowship with non-Christians; we are after fraternity with non-Christians, one family on the earth with one common elder brother of us all. We are not after alliance with Christ; we are after allegiance to Christ.

For example, you cannot win a Moslem to Christ by talking about Christ's enthusiasm for God, and by an incarnation of that enthusiasm in your own life. What is Islam but an enthusiasm for God? That is the *sine qua non*; that is where you start with the Moslem, but you must go vastly beyond that if you would make him a disciple of the Christ. You cannot win the Hindu to Christ by stressing the gentleness of Jesus and being yourself an incarnation of that gentleness. You but confirm his own Scriptures. On a foundation of gentleness you will begin to build a much larger structure. You cannot win the Confucianist to Christ, the Chinese to Christ, by stressing the moral quality of Jesus' living. He will refer you to the moral triumphs of his own great sages. You must be moral to begin with, and from that base of operations move out on your campaign to larger things.

My question then this morning is simply this, what are the uniquenesses of Christ in comparison with non-Christian achievements? Against the non-Christian background, standing Him up against the non-Christian background, what is "the measure of the stature of the fullness of Christ" that you and I as witnesses may come unto it?



My time is of course very brief, and I can only by way of illustration point out to you certain uniquenesses in Christ which we must resemble and which we must show forth before we can hope to win the ethnic religions and their adherence to our common faith.

I think there is a real call here for elaborate study, and I hope someone will make that elaborate study, a study of the uniquenesses of Jesus, going beyond His resemblances and similarities. There are two uniquenesses where I think we as Christians have done fairly well, and where we have made a tremendous impression upon the non-Christian faiths. There is, first, this uniqueness of Jesus—his concern for the individual in need, which goes far beyond the pity of Gautama. To Gautama the individual is essentially unreal, but to Jesus he is a priceless child of God. The other religions value individuals or think of them as members of caste, members of families, and so forth. And I think it is right here in this particular uniqueness of Jesus that Christians have witnessed most clearly and abundantly to the non-Christian world, this matter of the concern of Jesus for the individual in need.

There is another place where I think that we have borne a magnificent witness to the uniqueness of Christ, and that is in the place where Jesus has transfigured the moral demand into moral enthusiasm. He makes in His own life the moral imperative sweet and sane and loveable, turning all its "Thou shalt nots" into "Thou wilt nots," and all its "Thou shalt" into "Thou wilt." It comes now from the inside where it has become, using Jesus' figure, "a good tree, naturally bearing good fruit." It is self-imposed and not superimposed, and therefore has all the qualities of freedom. It is not the righteousness of the scribes and Pharisees, formal and limited, harsh and unlovely; it has all the thrill and adventure and openness of the moral perfection of God with which it is constantly connected. It is super-ethics, not merely whole but wholesome, not merely clean but cleansing.

There is a contrast here between Jesus and the ethnic religions. The Hindus have feared ethics as belonging to the realm of action which occasions rebirth and suffering. The vaunted ethics of Gautama, the Buddha, is but a preliminary discipline, a concession rather than an enthusiasm. It is the ladder by which man climbs to the later stages of meditation, concentration and illumination with its rapture.

To Confucius morality is man's main business, but it is self-perfection and lacks the thrill of doing the will of God, of God and man adventuring together in the field of human character. "Work out your own salvation, for it is God that worketh in you." It is in this second clause that enthusiasm is born, and this Confucius

lacks. His is "the wintry silver of the moon rather than the golden glow and warmth of the sun."

Muhammad has an easy-going morality; ethical laxity because there is no ethical passion. Here again Jesus is different, and the Christian who interprets Him must pass from moral blamelessness to moral vigor. There must be moral health about us which others feel even while we ourselves exclaim with sincere surprise, "Why callest thou me good?" We must commend the righteousness of Jesus so far above the narrow "Thou shalt" and "Thou shalt not" of the moralists of His day and ours.

I do feel that in those two regards we have made a great impact upon the ethnic religions and are transforming the lives of non-Christians. But there are certain other uniquenesses of Jesus to which I am sure we have not yet done justice, and to which we must do justice before we can hope to win them to a common allegiance to Christ.

And may I very briefly this morning, in the time that remains, speak to you of a few other uniquenesses of Jesus. In the first place, take Jesus' confidence in the unseen about us, in man's unseen environment, that in which man lives and moves and has his being. Lifting his eyes to the unseen he prays after this manner, "Our Father—." And lo! he has turned the universe into a home. Love rules. He lives his life from that base line. Trust, the trust of the child in the heart of a man, has crowded out fear, worry, anxiety, doubt, fretting of every sort. No other teacher has done it thus in word or life.

To the Hindu and the Buddhist the universe is in the grip of a harsh automatic causal law, which is essentially unfriendly to man's interest. God, reality, is beyond the reach of thought and prayer and trust. The Hindu yogi finds peace in vacuity, and the Buddhist saint in numbness of desire. Both of them escape from the world as it is to a world of which nothing can be affirmed, not even its friendliness. To Confucius the unseen is friendly but distant. No familiarity with heaven is allowed. To Muhammad the unseen is friendly but capricious; man keeps his distance and bows his neck to the tempers and moods of Allah. Do you see what I mean?

In confidence Jesus is different, not similar. The missionary, the Christian, who fears, doubts, frets, worries, is anxious about the morrow and troubled over many things, who lives in mist-filled valleys instead of upon the hills of trust, is not commending the incomparable Christ. He is consorting with non-Christians on their level, but not convicting them. He is just as they are, anxious, harried, fearful, and they have fellowship together. His life is no stirrup from which they can spring into a life of trust. He, too, labors, and is heavy laden, and needs with them some pitying voice calling,

"Come, learn of me." I remember at our Conference in Darjeeling that Swami Abhedananda threw this up to us at this very point. He said, "Your religion is Churchianity, not Christianity; you have not learned the trust of Jesus."

Again, another uniqueness of Christ that we must incarnate if we would make any impact upon the non-Christian religious—take the matter of the perfect balance of impression and expression in the life of Jesus. On the one side he opens his life full to the energies of God, while on the other side he drains his life in the service of men. The intake and the outgive follow one another in constant succession, and both of them are pushed to the limit of human capacity. On the one side there is incarnation, receiving God into human flesh at the full. On the other side there is the Cross, sharing God to the full with human flesh. Son of God and Son of Man. What finer description have we of His total and balanced activities than that which was hurled against him as he hung on the cross, "He trusted in God, He saved others?"

In this interplay Jesus is unique. Hinduism and Buddhism in all their saints seek for impression, seek for that supreme impression that has no subsequent expression. They would breathe in to the point of paralysis, where there is no breathing out. Of expression they have been suspicious through all their history. Confucius is all for expression, with no provision for waiting upon the unseen, human nature, as it is being sufficient for these things. Muhammad—and I am using their heroes, not their systems, which is the only fair thing to do—is for a moderate impression and a moderate expression; there is no deep breathing in or breathing out. God fits His demands to the frailties of man, not to his possibilities.

Now I ask you this morning, you men who are deeply concerned with the triumph of Christ in the non-Christian world, how can you commend the Christ to the non-Christian faiths simply through agencies of expression, hospitals, schools, preaching, spending yourselves without stint? How can you, on the other hand, commend Him, if keeping out of these you give yourselves solely to prayer and praise? But what is more to the point, how can we commend the Christ, and interpret Christlikeness with but a moderate impression and moderate expression, having never learned to ask, seek, or knock, nor having learned to deny ourselves and give our lives away? We must, if we would be witnesses to the ethnic faiths, go back and learn the intensities of the first commandment, and the second also, which is like unto it in its intensities.

Again, and I must omit certain uniquenesses of which I should like to speak, there is one more uniqueness that I have time for before I come to an end. There is the resurrection of Jesus from

the dead, in which no other ethnic prophet puts in a claim. These others have surrendered to mortality. He alone insisted on the "after three days, he shall rise again." Death sent Him back to make immortality not a hope but a sunny reality in the lives of His disciples, and no Christian missionary is altogether true to this difference in Jesus who does not find every road passing strangely through Emmaus, who does not find every garden, every lake, every mountain, a thrill with his presence, who does not find every room where the doors are shut the place of peace and certainty and holy power.

Now I ask this in conclusion, can our present machinery produce and sustain such missionaries who, in addition to technical training of the finest kind, can show by actual living where Christ excels the ethnic religions at their best? We shall win—need it be repeated—not by our machinery or system but only by this: the actual proved superiority of Jesus for human living. We must outlive not only the non-Christian of today but also his heroes of the past. If it cannot be done with our present system, then, like the offending right hand, cut it off. If it can be done, and I believe it can be done, then we can throw into the non-Christian world all the strength of massed Christian living, living in the uniquenesses of Christ, and nothing in any other faith can withstand that.

Stanley Jones one day sent an atheist to me to talk with. We sat down and this atheist began with these words, "I am an atheist, but when I am with Stanley Jones my atheism is shaken."

A prominent man said to us down in South India, speaking of William Miller, "He walked through our school like the Pied Piper of Hamelin, and led us all out to Christ."

Massed Christian living, living in the excellences of Jesus, where Jesus excels, living in the uniquenesses of Jesus, to which no non-Christian prophet or hero approaches. Can it be done? Can such Christians be found or made? And for answer I ask you this: Is not this the very meaning of Pentecost whose nineteen hundredth anniversary is in our prayers this year? Was not Pentecost the entrance of the disciples into the experiences of Jesus? No, it was more than that; they were entering into His very life. Henceforth it is not to be like Christ, but to be found in Christ. They are no longer imitators of His life but partakers in His life. All the mystery and wonder of union with Christ is theirs. Christ living in them, Himself bears witness through their words and works and sufferings. They are now a "sweet savor of Christ," unto God and men.

This final word. In this experience of Pentecost, Christian missions was born. Facing the non-Christian world in its great upheaval and turmoil, in this same experience of Pentecost Christian missions need to be born again.



## *II. Relation of Our Message to Humanism and Modern Secularism*

WILLIAM ADAMS BROWN

*Madam President and Friends:* I want in the first place to thank you for letting me be here. I do not know of any company of men and women on God's earth who are carrying greater responsibilities than you are carrying. If there is any group in the whole world to whom we have a right to look for a constructive and united witness, it is to you. And I am especially glad to have some part in the discussion of the theme that you have assigned to me, "The Relation of Our Message to Humanism and Modern Secularism," for there is no more important subject that we could choose.

Secularism strikes at the very heart of the missionary message, and if successful would dry up at its root the missionary motive. Yet the subject is not easy to handle in thirty minutes. Secularism is an extraordinarily complicated, elusive and many-sided phenomenon. Almost every form of human belief and practice known to man can be illustrated in the belief and practice of contemporary secularists. Indeed, it is one of the humors of the situation, if one could use the word humor of so serious a theme, that the secularists who urge us to give up our theistic faith because of our differences and divisions, in order to take refuge on the firm ground of scientific certainty, should prove themselves to be just as much divided and often on exactly the same points as we.

I think it well, therefore, instead of trying to cover the whole field, to confine what I have to say to that form of the secularist challenge which is known as humanism and which comes home closest to us American Christians. And I do that because it is affecting most directly the young men and women from whom the recruits of the foreign missions of the next generation must be drawn. If, however, I confine myself this morning to humanism, it is not because I believe it will prove in the long run our most dangerous rival. I believe that our most dangerous rival will be communism, just because, as Bishop Brent so clearly recognized before he died, it has the missionary spirit, and in spite of its serious and formidable errors, appeals to missionary motives that are most closely allied to Christianity.

I realize that that is not a common or popular thesis. Though I could and would gladly defend it if there were time, I am simply going to let you take it as an expression of personal opinion and let the matter go at that. But those of you on the foreign field who have touched the communist propaganda, will appreciate what I

mean. You know that these young communists are being taught to live simple lives, not to expect to have as much money as other people, to go anywhere and everywhere the Soviet Republic may call, in order to bring about their great goal, the reign of the proletariat; and you have learned that when you are dealing with men of this kind you are dealing with an influence that can only be met by a consecration that is greater to a cause that is more splendid.

I want to speak to you of humanism, the more familiar form of secularism which meets us here in the United States. First of all let me give you a preliminary definition. Humanism, as I understand it, is the philosophy of people who believe that it is possible to conserve all the values of religion without believing in the kind of God in whom we Christians believe, and who are trying to do it. The last point is important. The challenge of humanism is not simply an intellectual challenge, but also a practical challenge, and it is in the field of life that the test must finally be made.

That is the difference between our contemporary humanism and many earlier forms of humanistic challenge, for, as we all know, humanism is no new thing. When we study the ideas of our contemporary humanists we find nothing particularly new. What is new is a new sense of confidence, of satisfaction and of adequacy. The humanist feels that he doesn't need God because he can get on by himself, and it is modern science that has made him feel as he does.

This affects the humanist attitude to religion in two ways. It affects his attitude toward the beliefs which religious people hold, and toward the practices which they follow, and it is important to consider each of these separately.

The intellectual root of humanism, as I understand it, is the attempt to carry over the scientific method into philosophy and make it normative for all our thinking. Now the scientific method is an analytic method. It breaks problems up into parts. It says, we will isolate this thing we want to study from its surroundings in order that we may be able to describe it accurately and measure it exactly. And it must be admitted that by using this method, the sciences have accomplished extraordinary results.

But there are many of our contemporaries who are not willing to stop there. They say of this way of going to work, "If it is a good way for scientists, why should it not be a good way for everybody else?" There has been growing up, particularly in this country, although not here only, the idea that it is not scientific to try to get at reality through the great value judgments of the soul that the philosopher calls intuition and the religious man calls faith, but that in our study of the great convictions that inspire and regulate the

religious life we ought to confine ourselves to the same kind of analytic and critical methods that are used in the exact sciences.

So you find in many of our institutions a philosophy being taught which tells us that the fundamental mistake, not only of the Christian religion but of the great philosophical tradition on which Christianity has been dependent, has been the assumption that there is one ultimate reality that gives meaning and unity to life as a whole. The only kind of reality that this kind of humanist would have us recognize is the universe itself, of which man is a part. The only kind of unity for which he makes place is the evolutionary process, which in its ceaseless change is continually confronting us with new situations and new issues.

You will find purposes in history, the humanist tells us, but no purpose. You will find values in history, but no dominant and controlling value. You will find meanings in life, but no one comprehensive meaning. And the conclusion he draws is that just as we have made our conquests in the natural sciences by breaking up the physical universe into smaller units and studying them one by one, so in the social and moral sciences we must break up our ideal into little units and solve our problems one by one.

This is the conclusion reached by Professor Dewey in his recent Gifford Lectures. Writing on the immemorial subject of man's quest of certainty, he tells us that we have failed in the past because we have tried to be sure of too much; we have wanted a God who was not only the expression of our own highest ideals, but of Whom we could be sure that he realized the ideal in Himself. This attempt "to unite the ideal and the real in ultimate being" is the cardinal mistake not only of the historic religions but of the philosophies by which these religions have been influenced. When we try to prove that which is in its nature incapable of proof, as religious people in the past have often tried to do, we withdraw our attention from the possibilities open to us here and now in the use of our natural powers.

The true object of religious faith, according to Professor Dewey, is not some absolute God who realizes in Himself the ideal of perfection, but "the possibilities of nature and associated living" as they are unfolded to us in our experience of life from day to day. Such natural religion—the only type of religion appropriate to man as modern science has enabled us to understand him—will associate "with its devotion to the ideal, piety toward the actual." It will not be "querulous with respect to the defects and hardships of the latter, but accepting what it offers with all its limitations, be thankful for the possibilities it opens to us." Nature, in a word, "may not be worshipped as divine even in the sense of the intellectual love of Spinoza. But nature, including humanity, with all its defects

and imperfections, may evoke heartfelt piety as the source of ideals, of possibilities, of aspiration in their behalf, and as the eventual abode of all attained goods and excellencies."

This insistence that all values are relative prevents the humanist of this type from attributing to any particular object, such as the Bible, or the church, or even Jesus himself, the uniqueness and authority which Christians have hitherto assigned to them. Such objects may indeed serve useful purposes of instruction and of edification, but only on condition that they approve themselves to the individual in some specific situation and are ready at any time to yield their place to other objects which may serve his purpose better.

Religion, as this type of humanist conceives it, should not be a man's loyalty to any definite object of worship given once and for all, even though that object be the living God as revealed in incarnate love in the cross of Jesus Christ, but rather his ultimate reaction to the totality of experience as it presents itself to him in each new situation in which he may be placed.

This is the intellectual root of humanism, as I understand it. But humanism has a moral root as well, and we shall altogether mistake the situation unless we take that into account. On its moral side, humanism is a protest against the contrast between the kind of lives many Christians are living, who say that they believe in a God who can make a fundamental difference for life, and what we should expect to follow if there really were such a God as they profess to have.

"You Christians tell us," the humanist says, "that religion ought to make us brotherly, but you yourselves are often selfish. You tell us that it ought to give us courage, but you are afraid to look facts in the face. You tell us that it ought to make us happy, but you yourselves are worried and anxious. In a word, you tell us that religion ought to make men different from their neighbors, but in fact you are just like the rest of us, only you use pious words and we do not. Well, we are tired of this kind of hypocrisy. If we are to have a religion at all, at least let it be an honest one that deals with facts as they are."

You cannot understand contemporary humanism unless you take account of this note of moral protest. You cannot understand it in this country. Still less can you understand what is going on in Russia. For Communism, as we see it in Russia, we must never forget is one of the forms of contemporary humanism and one of the most important.

So much by way of description. Now what ought to be our attitude toward humanism? In what spirit should we meet its



challenge? I believe that we should meet it in the same spirit of sympathy and understanding with which the Jerusalem Conference met the great religions that are the rivals of Christianity. We must see in humanism, however misguided we may think it is, an attempt of earnest spirits to reach the supreme values that we find realized in God.

What shall we say of a man who has lost out of his life the kind of a God in whom you and I believe and who yet says, "Nevertheless, I am going to go right on working for my fellow man just as before, even if I can no longer count on God for help?" I think that such a man shows exceptional courage. When I think what faith in God may mean for human life, what it has meant for many of those who are here, the courage it gives, the comfort it brings, the inspiration it affords, the sense of balance and proportion and uplift that it brings into life, and realize what the man without this faith has lost out of his life, I cannot but admire him as he makes his attempt to carry on without God. I only hope that his courage will last.

What, then, do the humanists offer to take the place of the God they have lost? There are three great convictions for which humanism stands, convictions which Christians can share. The first is the conviction of the value of man as man, every last individual of us, wherever and whoever he be. Now that is an essential Christian truth. Jesus Christ was in this sense the first of the humanists and the greatest. It is, indeed, the contrast between Jesus' ideal of man, and what many Christians have made of that ideal, that helps to account for the rise of humanism. The humanists are trying to bring us back to Jesus' estimate of man.

The second thing that they emphasize is the competency of man, his ability to become what he ought to be. And here, too, they are reminding us of truth that belongs to us as part of our Christian heritage. For mind you the humanist does not say a man can do what he ought alone; he says man can do it when he uses the laws of nature. And to those of us who believe that the laws of nature are the laws of God, the humanist's affirmation of the competency of man is the revival of an essential truth.

It was not a humanist but a theist who said to some of his neighbors, "Work out your own salvation," and it was not a humanist but a theist who said, "I can do all things." But there is a condition on which success depends. And here the ways part. "Work out your own salvation," says the theist, "for it is God who worketh in you." "Work out your own salvation," says the humanist, "for it is nature through whom you work."

The third humanist affirmation is that men are responsible for

making use of their power to change this world into a different kind of a world and a better world. And when you ask the humanist in his quiet hours what kind of a world he wants, you find it is just the kind of world you and I want, a world of freedom, of brotherhood, and of happiness. But he goes on to tell us that Christians often make religion an excuse for evading responsibility, and if we are honest we shall have to admit that this has too often been true. Where it is true, the thing for us to do is to confess our fault and see to it that we do not offend again.

So much then for the things in which humanists and Christians agree. Now as to the points on which they differ. What are the questions at issue between humanists and theists? As I see them they are very simple issues, though they have often been obscured by all sorts of complications. One of them is a moral issue; another is a metaphysical issue; and the third is a practical issue.

The moral issue is this: Is it possible in the long run to hold men to the kind of moral ideal that the humanist accepts if you do not root his obligation to work for that ideal in something that is ultimate in the nature of things; such an ultimate as the kind of God in whom we Christians believe, a God who has opened his nature to us in the face of Jesus Christ? Now the humanist believes that it is possible, and if he retains the name God at all, it is only in the sense of our consciousness of our highest social values, a consciousness which is changing as man himself changes. The theist admits that it may be possible to found morality on such a basis for a time, but he believes that for most men, and over long periods of time, a more enduring and stable foundation is needed. A God who is no more than the projection of our highest moral ideals is not enough.

The metaphysical issue has to do with our right as honest thinkers to believe in God. It is this. If we admit as the humanist does that this is a world where moral ideals are real and ought to be controlling, and if we believe that man is a child of nature, made out of the stuff of which nature is made, and if we believe that out of that nature has come a man with a hunger for the kind of life that Jesus Christ wanted man to have, is it or is it not reasonable to believe that there must be at the heart of nature something that answers to those deep needs that we find arising in us who are children of nature?

We Christians believe that it is more satisfying to the mind, as well as more uplifting to the conscience, to conclude that the ideals and longings that we find in ourselves have their explanation and justification in a reality in some true sense akin to us—that divine being whom Jesus has taught us to call Father.

So the metaphysical issue sharpens to this point. Is the Christian justified in his conclusion, or is he not? Are we right in believing

that when we make our venture of faith we have a right to carry into our fellowship with men that consciousness of friendship with God, the great Friend and Father of men, that has been the joy and inspiration of the great masters of religion all through the ages?

And the practical issue grows naturally out of the metaphysical issue. It is this, whether our religious faith makes us less thorough in our use of scientific methods than we would be if we were not religious? We do not believe it does. We must do the humanists full justice. There are some of them who are well aware that when we have learned all that science can teach us we come in the last analysis face to face with mystery, and they are ready to grant that when we are confronted with that mystery it is reasonable to meet it in that attitude of worship that religious men have always practiced. But they say that when we pass beyond the mystical attitude of contemplation to try and carry this attitude of worship over into the affairs of daily life, we are entering into a realm of superstition and will be involved in all the errors and dangers from which the naturalistic method of modern science delivers us; and the practical question that we have got to determine is whether this is true or not. Is it true that when we make earnest with our faith in the living God it makes our use of the technical tools which science has given us less effective than it otherwise would be?

We Christians do not believe that it does. We do not accept the dilemma that is often presented to us by those who take part in the humanist debate, the dilemma that bids us choose between discovery and revelation. We believe that there is a third possibility open to us, namely the discovery of a God who is revealing himself. What is all great religion but discovery, and a discovery of reality at that? But what the Christian discovers is the self-revealing God who, through all the complicated process that has made our world, and through all the complicated processes that are making us men, is more and more opening to us his own nature and his own will. When we realize this we do not need to surrender any of the truths for which humanism stands. On the contrary, as we share with humanists the new power and insight which modern science puts into our hands for the meeting of the tasks of life, we can carry into every phase of this enlarging experience that consciousness of fellowship with the living, friendly God, which was the heart of the religion of Jesus Christ.

At the beginning you will remember I said that I regarded this as the most important of all possible questions. I believe it is the most important because it is the most practical. Indeed, if there is any question in the whole field of human relations that lends itself to experimental or scientific test, it is this: Does the consciousness of

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God, of which we have been thinking all this morning, the consciousness of God as it is cultivated in the life of prayer, the consciousness of God as it is mediated to us through our Lord, Jesus Christ, that Unseen Friend who has been our companion all through the hours of our meeting together, does this consciousness in the long run produce a transformation of character in man and give a dynamic for service such as humanism without it cannot provide? That is the question we are all facing in the last analysis, and when you and I go back from this meeting to our various homes to take up our special duties and tasks, many of them very humdrum and apparently unimportant, we shall be engaged in a much greater enterprise than we often realize. We shall be taking part in the greatest experiment that has ever been carried on, the experiment that is to determine whether there be or be not a God with whom we can have fellowship in consciousness in such a way as to produce a transformation of life.

### DISCUSSION

**Dr. Lloyd Balderston:** I really rose to ask a question. Most of us, I think, who are here know that the arrangements for this Conference were made under some difficulties because of limitations which are placed on account of race and color by the hotels of Atlantic City. When our last speaker talked about the way in which non-Christians assail us and say that we make our religion an excuse for dodging responsibility and refusing to face the facts, what are the facts in regard to the presentation of Christ to the non-Christian world? One of the greatest hindrances to the success of our mission in the rest of the world is the fact of our refusing in this country to admit that race and color have no part in the Kingdom of God, and our refusal, yes, refusal, to take up the cudgels on behalf of the only Christian attitude on this question of race.

I have looked through this program that the Committee has given us, with great care, and it is only by some dragging in that the question can be brought before this Conference at all, and yet it is a thing which lay at the root of the arrangements for it. What are we going to do? What are we doing and how are we thinking? This is the one thing on which Jerusalem slipped up, on which it failed to make an absolutely flat-footed, square declaration in accordance with the principles of Christ. Yes, it made a declaration on race and color, but it was a pretty poor and feeble one compared with the rest of the things it did. Where are we standing, friends, on this question, because it is the biggest question that is facing the world? The question is race, in the light of Christianity. And do we dare come to Atlantic City and spend three days and go away again and not say a word about it?

**Rev. J. F. Edwards:** We missionaries in India are face to face with a new issue, and that is atheism in India, and it presents a tremendous challenge to the universal church of Christ.

I. I want to give you six facts:

First, Dr. Paranjpye, a member of the India Council in London, recently recommended to India students that they were to relegate religion to the scrap-heap.

Fact two: The Draft Political Constitution of India, accepted by most parties in India a year ago, aims at a secular State and puts religion outside the concerns of the State.



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Fact three: The President of the recent National Congress in Lahore, Pundit Jawaharlal Nehru, insisted, along with the other young politicians, that India's biggest enemy is religion, and that the aim of every leader in India must be to free India from religion.

Fact four: The chief reforming society inside Hinduism is the Ramkrishna Mission, and its monthly organ said recently that India's biggest danger is from those leaders who wish to banish religion from India.

Fact five is that a few months ago, there was started in South India a weekly paper called "Revolt," and one of its accepted tenets is rank atheism.

Fact six: In the Bombay University Senate in 1928 there was a debate on bringing theistic teaching into University education. It passed by 23 to 17. The most interesting thing was the storm of protest in many papers edited by Indians against such a resolution. One of them said that it had been the proud privilege of man hitherto to fight against "that baneful thing called God." "We Indians have had too much of religion and that explains our bankrupt position today as a nation."

### II. Causes behind the facts.

Unquestionably the chief cause has been bad religion. I don't want to be misunderstood. I seek to make my own editorial contribution week by week in the direction of appreciating the good elements in India's religions, particularly in the Bhakti aspect of Hinduism, which is the nearest point of contact between Hinduism and Christian truth. Nevertheless, you cannot have a sadder confession of national bankruptcy, a sadder confession of the weakness and inadequacy of religion of Hindus than to say that they have too much of it. That was so said by Brahmans and by social reformers. The meaning is that they are sick of the religion that has outcasted and denationalized 60,000,000 people in India, denied them drinking water, denied them their place inside the Indian village, denied them education for their children, and shut them out of India temples, thus denying them whatever religious food Hinduism may offer them. I say that India's sickness and nausea with the Hinduism of India is a great call to us, and a great challenge to the Christian church.

If there is anything worse than bad religion, surely it is bad Christianity. One could say much about this. War and drink are quite enough to think about. One Hindu speaker in the Legislative Assembly said the Western Trinity consisted of "the Bible, the Beer-Bottle and the Bayonet." And every nation that has a big military and naval bill is hindering Jesus Christ from winning his way in India.

"Religious neutrality" has also helped to develop atheism. Owing to deep religious differences, religion has had to be kept out of the teaching in the schools, and this has helped on the atheistic attitude. Missionary educational work is, therefore, more and more imperative.

**Rev. C. T. Benze:** I was particularly impressed with what we have just heard about the relations between modern humanism and Christianity, and especially was I impressed with the statement of Dr. Brown that over in Russia we have on a vast scale the attempt to bring into human life the outworkings of modern humanism.

Just before Christmas I availed myself of the privilege that the Western Union Telegraph Company affords of sending Christmas messages at a reduced price to our friends in distant countries. Among others, I sent such a telegram to a friend in Germany, and this lady wrote us a letter which we just received the other day, in which she expressed her extreme joy at having such a Christmas message laid on her breakfast table on Christmas morning.

In speaking of this thing at home my wife said, "And to think that among the civilized nations, or those that call themselves civilized, you could not send such a message to your friends in Russia."

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And it seems to me, dear friends, that just that one thing epitomizes the distinction that we have between Christianity and the extreme outworkings of such humanism. As I look at Russia today I feel that we as a Christian world are going to stand face to face with the largest missionary problem that the Christian world has ever had, and that because of the fact that over there atheism is consciously, directly, purposely, incisively (use whatever adverb you please) taught and inculcated.

The very things that this brother from Bombay was just saying I have seen day after day over in Moscow. I have seen the Hindus, the Japanese, the Chinese and other people attending that Soviet School of Communism from whence they go out influencing the nations among which they go and in which we are doing our missionary work.

Just recently I was horrified by news that I had gotten from Moscow and other places of things that had transpired lately. You know, of course, of the attempts that are being made to introduce the five-year program, the five-day week, the abolition of everything that is Christian or even moral and ethical, the attempt to break up the family in a more fiendish way than has ever been practised.

Just before Christmas two orthodox priests were executed publicly in the city of Petrograd—I can't bring myself to pronounce the other name after seeing the horrors there. In September two Lutheran ministers were executed publicly in the Volga region, a recrudescence of the thousands of executions of priests and ministers that have taken place before. Now there we have the very effect in modern life of the outrunning, the going to seed, of those particular teachings of humanism to which we have been directed so splendidly this morning.

There is one thing I would like to say, and that is this. I have been following the flight of the Mennonites and the Lutherans from the Volga country and I feel this, that though you should slay every priest and minister, the religion of Jesus Christ will live.

**Rev. J. W. Pickett:** Of all the fine things that we have heard from the two speakers this morning, I am, I am sure, most grateful for the declaration of Dr. Brown that we must meet the challenge of humanism in the same spirit of sympathy in which the Jerusalem Conference viewed the great ethnic religions. Out in India I have been compelled to feel very keenly that many of the declarations that are being made with regard to humanism and the whole wide range of secularism have hardly been fair. There have been suggestions that it is incumbent upon the Christian forces to unite with the forces of other religions to crush secularism. The fact is that secularist forces, as I meet them in India, are more akin to us in spirit and in program than the forces of organized religion with which we are in contact there. Many of the very finest spirits of India have been driven into secularism by the abuses of religion, and I feel that it is wrong to call the Christian forces to any alliance with those forces against which these fine spirits are in revolt, in order to crush them.

Call attention certainly to the dangers of that secularistic outlook, but let us not be unfair to those people, as I feel and as I know that some others in India are feeling. We have been unfair in some of our declarations.

More than that, let us not ally or seem to ally Christianity with the forces that have been guilty of oppression. I feel we can do nothing that will more definitely check Christian progress in India than to say to India or seem to say to India that Christianity is an alliance with all religious forces, for India is awake today to the evils that some of these religious forces have forced upon them. She is in revolt against them, and she will not think more highly of our Lord because we, His disciples, seek today, in our appreciation of the finer things of the ethnic religions, and in our repentance, shall I say, of the older attitudes that we have taken towards those religions, to ally ourselves with them now.

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**Rev. J. D. Runsvold:** I am speaking with respect to our attitude toward the secularism and humanism as we find it in our midst today. It seems to me that our difficulties lie in this fact, that some of us Christians in America have emphasized unduly the fatherhood of God, and this statement that we are all the children of God. In other words, we have been too compromising. We have compromised the truth that Jesus stood for. May I call attention to this with all respect, that Jesus was in a sense the most uncompromising teacher that the world has ever had.

"He that is not for me is against me." And did he not say to the Jews, who were normally religious, that when they said that they were the children of God and the children of Abraham, that because they were religious only in an outward sense, they were the children of the devil? In the statements of Jesus Christ, only those are the children of God, in the strictest sense, who have accepted Him as their personal Savior.

Let us in our preaching and in our teaching emphasize that fact. Then there will be an understanding of the fact that not all those who are enrolled as members of the Christian church are in fact Christians, but only those who really and truly believe in Jesus Christ and follow Him to the limit. And then we can demonstrate His power, the power of His life, the power of His sovereignty, the power of His resurrection. And I believe that that is what we need in America today to emphasize more than anything else.

**Dr. Paul deSchweinitz:** I simply want to voice a very old truth which has not been stated here this morning. There is one outstanding uniqueness of Jesus Christ which makes Him superior to any hero of an ethnic religion, and that is that as we all know, He alone offers redemption from sin, and that whether it be a humanist in this country or a non-Christian in a pagan land who accepts the complete redemption which Christ has wrought in faith in Him as a personal savior from sin, then the Holy Spirit, acting upon that faith, produces what we call regeneration and makes it possible for Him to transform character and live the life which proves the reality of the living Christ today.

Then, apropos of the remarks about Russia, I am going to venture to repeat an incident which I learned yesterday is supposed to be authentic and which perhaps many of you have heard. The Russian people are irrepressibly religious. This is the story. I think it happened in 1924 or 1925.

When the Soviet Commissar Racharsky was lecturing in Moscow, in the great square, on atheism, he spoke for an hour and a quarter and was fully convinced that he had annihilated God and everything connected with Him, and so well satisfied was he with his lecture that he offered it for discussion, provided no one would use more time than we are allowed to use here, five minutes. A village priest fought his way through the dense crowd to listen in absolute silence, and at the offer to open the matter for discussion he said he would like to say a word. The speaker said, "All right, but remember, only five minutes."

The priest said, "I will not need five minutes for what I have to say."

He mounted the platform, faced the assembly and said, "Brothers and sisters, Christ is risen," and that crowd responded in one voice, in the traditional reply, "He is risen indeed." And the priest turned to Racharsky and said, "I have nothing further to say."

**Rev. J. W. R. Netram (India):** Reference was made in one of the speeches a few minutes ago to the Ramkrishna Mission and also to Pundit Jawahartal Nehru in their attitude towards religion. I had the privilege of being present at a round table conference at which Pundit Jawahartal Nehru was also present. He made this statement. He said, "To me religion has no value at all in India. For the

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present I have put religion on the shelf. My main object in life at the present time is service to humanity."

Now I think he is quite right when you bear in mind that he is speaking as an orthodox Hindu, even though he is an Oxford graduate. By religion he simply means the non-Christian religions in India. He means Hinduism, Buddhism, Jainism, Mohammedanism and the rest of the "isms" in India. He simply means that Hinduism offers no hope whatsoever to India out of her present problems at all, and I think he is absolutely right.

On the other hand the attitude of the Ramkrishna Mission in India is that of religion. Ramkrishna Mission believes in religion and for this good reason, that the impulse to start the Ramkrishna Mission in India came from Christ and Christianity. Among the modern religious movements of India, one of the missions which is doing service and taking up social work among the people of India is Ramkrishna Mission, and they got their impulse from Christianity.

Now I do not think it is atheism so much as agnosticism which is being born at the present time in India. Personally I welcome a healthy type of agnosticism for the people of India at this juncture, for this reason, that the old systems of India have lost their hold upon the people of that country. India, at the present time, seems to be groping in the dark for God, for reality.

I do not know, friends, what you think of it, but to me it constitutes a great challenge indeed for the Christian world at the present time. India is challenging our Christianity. Have we a ray of hope for India? Can we show India the way out under her present circumstances and under the circumstances of these problems with which India is at the present time faced? This is a challenge for us, and agnosticism is being born and Christ alone to me can show the way out to India.



### *III. Strengthening the Note of Authority and Conviction*

BISHOP FRANCIS J. MCCONNELL

First of all, let me say that I do not think anybody has any adequate reason for surprise at the apparent decline in what might be called the authoritative power of religion at the present time. I do not wish to blame everything on the World War, and yet it would simply be impossible to go into a discussion of this kind and not recognize the fact that after you have a war, especially on a scale anything like the last one, about all the foundations are moved out of their places.

We know well enough that in the past eleven years since the close of the World War, we have seen the social foundations of almost everything in Europe seriously questioned, and in some degree shaken, and we have seen that apparently the only way to preserve Europe from further shaking is simply to resort to some form of dictatorship like that in Italy or Russia. But I am not concerned about that kind of shaking; you cannot go into a war without giving rise to the condition of denying for a time at least everything that we have thought of as standing in its own right.

The most serious consequence of a war is always the habit of perverted and twisted thinking that comes out of it. The discovery of truth is largely a social matter, and if you give yourself to the considerations that make or mar for any period of years, you have a perverted and distorted faculty when it comes to looking out upon the truth.

A man for whose general opinions I have not very much respect, has said this concerning war: "The first thing you have to do is mobilize the liars." You have to get them going, and after we get into the habit, no matter how sincerely, of looking at everything in that way, we needn't expect to come back to the old time respect for authority we had before. We denied practically the foundations of family life in a great many ways; that is to say, we tolerated looseness because we thought it was a military necessity. We gave ourselves to the denial of everything essentially Christian, because we said it was a military necessity. But when those considerations—the considerations having to do with truth and chastity, that we have been looking upon as standing in their own right—are set aside for any cause whatsoever, they cease to stand in their own right and are thrown open to question. We have passed through that stage, getting through it pretty well. It is remarkable how well we are coming back to social sanity since the war.

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Years ago I had occasion to look through some religious expressions in America after the Civil War, and I am sure the moral tone of the country is much sounder and healthier now than it was for fifteen years after the close of the Civil War. We seem to be gathering ourselves pretty well together, but we needn't be surprised at the decline of authority in this country when it comes to religious matters. When we come to the problem of what we shall do, may I say first of all I think we are going to take much more seriously the matter of religious education. That won't give quick results at all, but in the public schools at the present time there has to be a degree of authority and a degree of truth taught as authoritative, and we have to have authority toward the rising generation at least to an extent. The public schools are working along now and are coming to certain order in the schools and are coming to a respect for orderly processes and are recognizing certain principles.

When the church comes to the place where it takes seriously the problem of religious education, when it makes provision, working where the laws will permit it, for serious-minded religious education, giving experts to the work and having in mind in selecting those experts the need of some knowledge of what the subject matter is in the Christian life as well as a mere matter of method, when we get to that place perhaps we shall find that the generation that comes on will have as much respect for authority in religious matters as the old.

You can't go back to the old system; it had worn out pretty well before 1914. We may have disguised the fact but it had been pretty well worn out, and the only way I can see, so far as the rising generation is concerned, to deal with the whole problem of religious authority, is to take seriously the problem of religious education. And I may say it isn't taking it seriously to run it all to method either; there has to be something worth teaching and something in the content that is inherently respectable. The old adage says, "You can't respect long that which isn't inherently respectable."

If we can now in any way focus our thoughts upon certain essential conceptions of the gospel perhaps we can, with the rising generation, through these processes, bring them to a respect for religious truth. There is no conflict really between that and a genuinely evangelistic method.

William James says somewhere that there are certain men who know how to pull the trigger in the human conscience. That can be done. It can be done by the teacher and by all manner of influence leading young people to decisions that will be just as genuine as any decisions have been. Sometimes it happens that an evangelist who has no great content in his own thinking, has such inspirational power and genuine Christian character that he can pull the trigger.

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The difficulty is that he usually insists upon loading the gun too, which is a mistake.

I see no conflict whatever between a thorough, respectable religious education at the present time, and any effort of a legitimate kind at all to bring young people to a decision. The various denominations have their own ways of working it out, by public avowal of some sort, by coming to the communion of the Lord for the first time, or in some such way. I do not think that problem is impossible at all, and we need not be in any panic about it if we will simply take the matter seriously enough; that can be worked through.

When we come to the larger question of thinking of the relation of the church to the world, we have to remember that the church is a cross section of a community at any particular time. When a denomination is nation-wide it is to a greater or less extent a cross section of the population of that community or of that nation, and we have to take them, at least at the beginning, about as we find them and we have to minister to them as best we can.

There is a great amount of religious work that goes on, thoroughly wholesome, that does not make any great stir anywhere. It has to go on. It is like the ordinary drudgery of daily life. It is like the preparation of meals in a household and getting the children off to school, and saving money for the sake of giving them an education. You can't do much with it statistically, and yet it is very essential. There are great numbers of persons working as pastors in that very wholesome way, working Sunday after Sunday, without attracting any attention. The amount of religious instruction going forth at the present time from Christian pulpits which ministers to the needs of people is perfectly astonishing when we stop to think of it.

That doesn't make any great stir, yet that process is going on, I think, in a very wholesome fashion. Unless we get an opportunity to sit down and think about it, and contrast it with what has gone before, we miss something of its significance. I do not believe there has ever been a time when the church has been as efficient as it is at the present time. All that must be remembered, and when we are talking about authority, let us remember that there is—well, if you wish to call it so—the authority of a large amount of sound religious instruction that has got into the mind of the times, and has worked out from the churches, and makes, if not the understanding of religious things better, at least moral conduct better than it has been.

There is no reason why we should say in alarm that persons outside the church are as good as persons inside. No doubt that is true, but why should anybody deplore that? That is what we have been working for all along, to level the general life of a community, to lift

the general level. Some persons talk about the situation at the present time as if it would be a good thing if the people outside weren't so good. That is perfectly absurd. That is one side of it. There is another side. There ought to be some place in the church at the present time for that kind of religious, spiritual pioneering that makes the church much more aggressive than it is, and brings out the aggressive elements in Christianity.

I have very high respect for the Roman Catholic Church as a great human institution. It is an odd thing that the church that claims to be most divine has its strength not because of that claim but because of its complete adjustment to the human situation. As a human institution the Roman Catholic Church is an astonishing phenomenon. Consider the length of time it has endured and the number of different temperaments to which it has appealed. This is true with the Roman Catholic Church, that they do not concern themselves overmuch as to what a man may be when he comes into the church, and it seems to me sometimes they do not consider overmuch his spiritual state when he is in. But what they do is encourage him to go as far as he likes along the lines of spiritual pioneering. If, for example, he desires to tread the mystic path and explore for himself, and find out the possibility of individual Christian experience, he is given every encouragement.

Arnold Lunn, in "The Life of Wesley," said that this is true of the Roman Catholic Church—that it looks upon itself as the church for sinners, and then having taken them in as such it does not lose sight of the fact that they are sinners and deals with them on that basis. And it then goes on to more than that, to allow the individual to go just as far as he can go. I am not sure that the Protestant Churches at the present time are doing anything to develop in that superlative degree the higher types of Christian life and living; the kind that involves the higher types of sacrifice, real devotion to the truth, and willingness to follow it to the end, a type of spiritual pioneering that works itself out to social expression. We apologize sometimes for persons of that kind but do not directly encourage them. The church does not support as it should the prophetic type of preaching and the pioneering type of religious experience. We shall lose out if there is not encouraged in the church the type of pioneering that I am speaking of. Take it in the case of, for example, an institution of learning. It would be the most foolish thing an institution of learning could possibly do to say that every pursuit of knowledge has to have for its aim just the ordinary common welfare. As a matter of fact the justification of great publicly supported educational institutions is that they do in the end minister to the welfare of the common man, but if an institution would say



that that aim must be uppermost, that we must have results we can report statistically, that would be suicide for the institution, because in every institution worth while there have to be men that are there for the pursuit of knowledge, as we say, for its own sake. When they say, "for its own sake," they mean apart from some utilitarian end. There have to be, at the center of educational institutions, men that pursue knowledge without any regard to its consequences, without any regard as to whether it is going to do anybody any particular material good or not, and anybody that knows anything about educational life knows that if that ideal is not at the center, everything begins to drop down.

Of course there can be absurdities, but better have the absurdities, better have some man giving himself to something that proves to be nothing at all because if, in the end it proves to be a blind alley in a particular direction it is worth while to know that, for nobody else need go up there then. Certain men have worked through certain problems and have found no thoroughfare in a particular direction.

Hume, the skeptic, was one of the most useful men in the history of philosophy because he worked certain contentions through to their logical result, and there is no thoroughfare any longer in that particular direction. A great many people haven't found that out. We need similar encouragement along religious lines. The church ought to be willing to support ministers who never can command large congregations and large followings in communities, and never can show much practical result, if only they proclaim some message worth while without any regard for the consequences whatsoever. That is in line with what the church is supposed to be.

Not everybody can be prophetic; it would ruin society if everybody tried to be prophetic. There is the ordinary man who finds his way along, and the ordinary woman, and they have the common duties of life to perform. If we could take the amount of drudgery cheerfully gone through with day after day, beginning with the rising of the sun, and sometimes before, and continuing until after dark, it probably would be as large a single item to be set down to humanity's credit as anything.

But that can't be borne cheerfully unless there is some other man perfectly willing to do the extraordinary things. Take the problem of mysticism; men are trying to find their way along by that path. We need to encourage it, especially to the point of keeping it full of moral content. It needs very careful scrutiny. We ought to set aside men in groups, it may be, to see what they can work out along that particular line to save us from the absurdities of mysticism that may not be Christian at all.

There are certain non-Christian lands that are more religious in a

quantitative sense than the Christians ever are. Religion touches every part of life. There can be a type of Christian mysticism—and I think the time is ripe for fresh exploration in that direction—men in an expert sense trying to find their way along, to see what does happen in the deep inner springs of life. And it is certainly true in the social sense that we need the exploring type of mind. I am not condemning the church for any failure to be as prophetic as it might be in this direction. As far as I can make out there is more freedom in the church for utterance than in any other institution. I have been in the ministry thirty-six years, and during all that time no bishop, no district superintendent, no board of trustees, nobody, has ever told me or hinted to me before I spoke what I ought to or ought not to say. There has been uproar at times after it has been said. But that is what you expect, that is legitimate, and that is what we desire. Now that is not true of educational institutions. On the occasions when I have spoken before educational institutions I have been repeatedly told what not to say. It is not true of the lecture platform, on which I have spoken a little. It is not true of the secular press which has sent back many, many times articles I have written, saying that their readers wouldn't stand for this. And some of them remain in my office now; I did not return them after that kind of a reception.

I do not know, in my experience, of any other institution that encourages utterance of a prophetic type, if you choose to call it that, as does the church. It is an unconscious influence that hurts us. A preacher sees by the looks on the face of his congregation how his utterance is going, and without deliberately determining to do it, he adjusts himself to the atmosphere of the particular place. Nevertheless, the simple fact is that apart from its fact-finding agencies, which are perhaps the explorers along this line—and I don't know of any better piece of work being done anywhere than that being done by the research group of the Federal Council, with Professor William Adams Brown as Chairman and Doctor Ernest Johnson as Secretary—apart from that, the church is not pioneering in social questions. Maybe we cannot pioneer. I don't think we can as a church, but all I am pleading for is that we support the men that can. If a man is radically inclined to criticize society, as long as he is faithful to the Lord Jesus Christ, and almost all of the church pioneers are—of course sometimes a man gets clear off into atheism even inside the church and then the place for him is on the outside, I have no doubt—but as long as a man is fundamentally loyal to the Lord Jesus Christ, there ought to be a place for him in the Christian ministry even if he utters the most radical words in criticism of the situation in which we live.

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American society is not subject to quick conflagration. We are not going to be swept away. There is plenty of time to discuss all these matters, but we are not at this time encouraging the pioneer. What happens? The pioneer goes outside, he gets to the group of the socially discontented and proclaims a truth with a passion which the church does not know, and is willing to go forthwith to jail. I do not know anybody who has gone to jail recently out of Christian churches because he was too insistent on Christian principles, but I have known some men that have gone to jail for the manifestation of a Christian motive. I am not saying that we should all go out and say the thing that will put us in jail; we can't, anyhow, we are not made for it.

The prophetic type requires a certain temperament. There are only a few of them in the entire range of the Old Testament. A half dozen stand out as the greatest. Pioneering is today done outside. The men that dare raise the fundamental questions and are perfectly willing to go to jail are not inside the church at all. The church waits until a particular radical proposition gets a little clear of the radical surroundings, and gets a little disinfected, and is made rather respectable, and then adopts it.

We needn't think the church is especially progressive at the present time for adopting and sanctioning things we knew twenty-five years ago. We all like to be regarded as mildly progressive, but there is not definite support of the challenge to the system in the midst of which we live. I am not advocating any particular form of belief that would change it—I mean social belief—but if you can have the pioneering social spirit encouraged—I do not mean the whole church going out rampant on the warpath, but a place in the ministry and laity for the consideration of the pioneering kind of view—I think it will help wonderfully.

There has to come a new respect for human values as such everywhere. I almost feel sometimes as if we ought to quit talking about Christian love for a little while and talk about Christian respect for men, because love carries with it—it ought not but it does—the idea of giving something out of an abundance, as if a superfluity or a surplus. It carries the idea of condescension, whereas, what we need on the part of the church is fundamental respect for every man, woman and child on earth, and an appeal to human beings on the basis of that respect. People will respond to respect, I think, when they will not respond, perhaps, to something that we would think of as more directly in line with what we call the spirit of Christian life.

Down under what we might call substantially, Christian love, there has to be this basis of thoroughgoing respect for Christian values. And I think if we can do that, if we can send an institution

out appealing to men at their very highest, then we will accomplish something. It will of course be necessary to make some adjustments that have to be made in family life, in institutional dealing with any young life, but the emphasis ought to come on the part of the church not on material results, except in the sense of ministering to human justice; not on prestige of the church, but on respect, like the respect which the Lord Jesus Christ had when he stood in the presence of men, stating His truth and letting men, in a sense, take it or leave it, making the appeal to stand on its own merits.

I know that circumstances have changed, but what would you and I have done, with our modern notions, if we had heard Jesus say, after a matchless parable, "He that hath ears to hear, let him hear," and then move on to another section of the town?

We would say, "Lord, ought there not be a committee to conserve results?"

That was a splendid appeal. The Master was sifting out the people that had eyes to see from those that did not. But everywhere was that thoroughgoing respect. "If any man will open unto me I will come in unto him." Jesus met men everywhere on that basis, and instead of the mood of denunciation, we ought to be severe with ourselves and very charitable to the world. Except for that kind of severity, we should do away with the spirit of invective, and certainly with the spirit of condescension. We are getting away from that in the foreign fields, but not unassisted. And on that basis I should say we ought to stand.

May I say this in conclusion. Years ago I went to matriculate for a year's study at Philips Andover Academy. Old Dr. Bancroft met me, and after the matriculation had been completed, as we stood there on the lawn in front of his house—it was a summer day before the opening of the term—he raised his hat to me. I was a boy of 17 and I had not been accustomed to seeing people raise their hats to me. I pulled myself together, of course, and made an appropriate response, and went on down to the railroad station to go to my home, wondering why he had done that. I thought at first that maybe it was the brilliancy of my entrance examinations, but I soon changed my mind; and then I thought it was because of his friendship for my father, for he was a friend of my father. But that would hardly explain it. Then it dawned on me, and I found it out within ten minutes after it had happened, which was pretty good for me, that having now decided to come to that school I was supposed to give myself to the pursuit of the work there with whole-hearted diligence and treat the institution with respect, and that inasmuch as I had entered that relation, respect was due to me. And so there he stands before me in my memory, under the shade of those trees in



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that late summer day, away back so many years ago, with his hat in his hand, bowing to me as a mark of respect. I have not forgotten it, and that is what I mean when I talk about the respect of the church for anything fundamentally human, especially anything that has something of interest in the Kingdom of Heaven. If we can get on that basis I think the matter of academic and abstract authority will cease to trouble us.

## DISCUSSION

**Chairman Calder:** There is now opportunity for discussion on the general theme, "How Can Christians Adequately Confront the World's Life with Its Need of Christ?" or any of the sub-topics in which we have been so brilliantly led.

**Mr. Balderston:** I wish Bishop McConnell would say a word about the effect of the increasing respect for persons on the mission field.

**Bishop McConnell:** I am not sure that I know enough to speak out of any first hand knowledge on that. All I can say is that without very much opportunity to observe what missionaries actually do on the field, their discussion of these questions seems to me to have sounded an entirely different note in the past ten or fifteen years, and there seems to be an entirely different attitude toward the whole problem.

I think that has probably come quite as much out of the attitude of the people on the field themselves, I mean the persons among whom we are working. Now of course when I said that I didn't mean to dilute or empty out the significance of the Christian message at all. I think the danger in this whole matter of adjustment is that in our very anxiety to show respect we forget sometimes the greatness of the message that we have. I wish it were possible, the world over, to draw a distinction between our respect for persons with whom we are dealing, and our respect for views which they hold, which may not be entitled to respect at all. We do that among ourselves; we have worked it out pretty thoroughly, and are working it out better and better. We can have the utmost spirit of criticism toward a man's view, and at the same time the greatest regard for the man as a human being, and that is the type of respect of which I am speaking. I think it is very dangerous to take this thought and try to make palliations and excuses for views which are not satisfactory at all. But I was speaking of the fundamentally human approach and of the attitude that we should assume toward persons as persons.

**Dr. William Adams Brown:** I would like to ask Bishop McConnell whether he doesn't believe there is an intermediate process that we need to go through between the creation of those attitudes of which he spoke, and the feeling, that leaves it to the individual? Those of us whose privilege it was to be at Jerusalem realized what an enormous increment of confidence came to us from the systematic effort to discover by comparison the things we truly constructively believe. Don't we need some way in which the kind of thing that went on in Jerusalem and Lausanne should be systematically carried out through our Protestant churches until we have things quite definite which we can say are the things? As a matter of fact the great majority of us do believe that. And will we ever get that until we set seriously about doing that thing in our seminaries, our religious education, and the whole scheme of the church?

**Bishop McConnell:** I mean precisely that. Of course, in my rapid movement through this theme I may not have emphasized that or mentioned it at all. I thought I dropped the expression "in groups" in one place. But I believe in that most thoroughly because I saw how that worked.

Take the message prepared under the leadership of Dr. Rufus Jones on Secular-

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istic Civilization as a basis for discussion at the Jerusalem Conference, a very remarkable piece of work, and yet it was a collaborative piece of work. Then you take the Message of Jerusalem, the Message of the Gospel, prepared under the joint leadership of Dr. Speer and Bishop Temple. Somebody had to take the lead, as is always the case, but those came out of just this kind of group discussion, and I really think that is the way out.

When I was talking about the study of mysticism and the study of social questions, I meant precisely that, that the church should encourage it and take it seriously and put nothing in the way, and give itself most heartily to the furtherance of that kind of study. Take the matter of mysticism; it is a very serious problem at the present time. It may lead us to a great deal of good or to a great deal that is not so good, because mysticism can be a retreat from the world; it can be a dodging of everything. On the other hand it can be a retirement for the sake of increase of the strength within it, and the opening up of new springs of strength. But that has to be brought out coöperatively if it is going to be saved from excesses. There is something in the social process of learning itself that is worth while, not this kind where just the youngsters of the school come together without any guidance at all to talk their way through something. I don't think there is much in that unless there is some expert guidance. I don't see that you would get much light on the binomial theorem unless somebody knew it beforehand and brought it up for discussion and exposition. That kind of community effort is well worth while provided it is among persons that can bring something to the discussion.

I once heard a Communist talking, and he said, "I am for Communism in anything; I believe in one common table as if we were all at a picnic and just came together and ate at the common table." He seemed to forget that everybody that goes to a picnic takes something in a basket, otherwise there wouldn't be much food on the table.

If we can have men set apart for that, I think it is one of the most hopeful and promising ventures before the Christian church at the present time.

**Dr. Robert E. Speer:** I think somebody ought to express the gratitude which we must all feel to men like Bishop McConnell, Dr. Brown and Professor Buck, who are representative of a very much larger group, and are putting their minds on this problem in the way in which what they have stated to us today indicates, and as we know from their other writings and sayings.

Now there may be a few here in our group who can share in that work. But very few of us have the equipment and the capacity to do the big job that needs to be done in this field today, or to make any large contribution to it; and even if there are some here—and there have been in our company in the past, and there are now—men and women who could do it if they were free, they aren't free. We are a group who are loaded with very clear and definite and practical and pressing responsibilities; we have all we can do to keep our heads above water. We ought to be working in this field just as much as we can, but it is impossible for us to do it, and other people have got to do most of this for us.

But now our question here today is, is it not, before we leave this subject, what we can do ourselves more adequately to confront the life of the world with its need of Jesus Christ, what we can do as missionary secretaries who carry on correspondence, select candidates, take care of the promotional work and the publicity?

Now it is perfectly easy for us to say that it is to be done by these philosophers, or it is to be done by other people far away, living a certain kind of a life or presenting the gospel message in a certain way; that is all to the good, but how about ourselves? What is our contribution in this group that we ought to be making or trying to make toward more adequately confronting the life of the world with its need for Jesus Christ?

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I want to make two or three very simple suggestions about ourselves. First of all we can retain and keep ever-present the right ideal of missionaries. It is easy to let that go, to say that today we can't do any better than get young men and women who are interested in promoting international good will. We can easily let the whole missionary enterprise down to that level, or lift it to that level, if you please, or to the level of humanitarian service, not very different in its type from humanism itself. Or we can still hold fast to the highest and truest ideal of what a missionary is and what missionary service is, and try to keep that ideal before ourselves, before the young men and women for whom we are seeking, and before our associates whom we are serving on the foreign mission field.

We could not do better than for every one of us to read the exquisite biography by Miss Padwick, of Canon Temple Gairdner of Cairo, one of the truest and noblest missionaries of our generation, representing the highest and the truest type of missionary service. That is one thing we can do. We can ourselves hold ever to the Christian ideal and keep the ideal ever before us, before the men and women on the field and the young men and women whom we are trying to get.

Second, our own mode of missionary presentation. I sat down yesterday in preparation for a long Western trip, and wrote down the missionary addresses that I thought might be efficient on that trip. I made a list of twenty different missionary addresses, each one with its appropriate title, and then I read those titles, and I said, "Are those missionary addresses going to present the missionary enterprise in its right perspective; do these titles properly represent it?"

It would be a good thing to go over the type of missionary addresses we are using. Maybe there are a lot of old ones that ought to have been discarded long ago. But in what we are using now in our presentation of the missionary enterprise to the church today, are we embodying the principles and convictions that were set before us here today with regard to what Christianity is and where the emphasis is to be laid, whether on resemblances or differences? Are we putting the gospel and Christ not only as a moral authority but as the Redeemer and Savior and God, in His place in those addresses, in the place that He must have in the missionary enterprise if it is going to survive and grow more powerful?

Third, can we not in our own way of thinking of the missionary enterprise, and in our own way of administering it, see all our instruments as signs? It is so easy to let the instruments become the main thing and lose sight of them as really nothing but signatories. How were the miracles of our Lord regarded by the most discerning men who witnessed them? They speak of all the miracles of our Lord as signs, and we know that is just what they were. We know that the very words that our Lord spoke were signs.

All our missionary instrumentalities today, it seems to me, are in danger of becoming the ends instead of the means and the signs. So much of the work we think of as good in itself—healing, for example. Well, now, nobody knows whether healing a man is doing him a kindness or not. To heal a man who is going to be miserable and to make a wreck of his life afterwards and work havoc with all other lives, is no kindness to him or to the world. And I can understand perfectly Professor A. G. Sumner's constant argument against our whole body of sumptuary legislation on the ground that you couldn't tell whether you were helping the people you thought you were helping or whether you were really hurting them and the world. Now we must heal and feed and help. That is all good, but not in itself so much as because of something behind it and within it, that it embodies. Now this is deeper than words can put. An easy reaction at once can be offered of resistance and hesitancy, but let us go back to the Gospel of John, and see if we can't reconceive our missionary enterprise, and the truths, the uses, as our Lord conceived all His work, in the terms indeed of the incarnation. For what was the

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incarnation except God veiled in a human life and unveiled in a human life; and what is our whole missionary enterprise but that same thing?

We haven't begun as yet to learn that last point of Professor Buck's this morning. The word resurrection, if you take all the language used in these Conferences, is a very infrequent word. It is a very infrequent word in missionary addresses. It is a very infrequent word, except at Easter time, in the preaching and the thought of the Christian church today, and our whole enterprise, the fundamental character of Christianity, the difference between Christianity, and other religions, all of it has its symbol in the historic fact and the everlasting living principle of the resurrection. If we could just rephrase our thought and fundamentally change our whole inner attitude to put the resurrection in the place which it has in the New Testament and in Christianity, we would have made our biggest contribution towards so living our lives and doing our work that the whole influence of them would be in the direction of more adequately confronting the life of the world with its need of Jesus Christ.

**Dr. R. H. H. Goheen:** From the medical side there is one phase of Christian life and practice that has not been very much mentioned this morning, and which to some of us is beginning to seem one of the most essential things in Christian practice. That thing is prayer. Our attention is directed to it because of the tremendously increasing number of functional neuroses that are developing in this country, manifested so clearly and recently at Malden, Massachusetts, and we believe that it is not only essential to hold up our Lord and glorify Him so that people will love Him, but we must go very much farther and teach people definitely how to pray. In other words, as Bishop McConnell indicated, in a way one of the strong points he indicated in Catholicism—and we can only testify from study of the subject—depends probably as much if not more on the one factor of confession than upon any other. For the average man, it is this very lack, absence in humanism and secularism, that is most likely to prove the undoing of the average mind. I merely suggest that our churches consider this from all aspects and particularly because it is recognized now of so great importance from the standpoint of health of the mind.



## MEDICAL MISSIONS IN THE PROGRAM OF WORLD EVANGELISM

DR. E. H. HUME

It is a singular thing that throughout the countries to which medical missions have been sent, priests have always been intimately connected with the practice of medicine. I hardly need to remind you of the origin of what we call Western medicine in the Mediterranean region, and of the connection between medicine and the religions of Greece. All of us know of those connections there, but few of us realize how in Arabia and in Egypt medicine and religion were intimately connected.

As we turn from these countries immediately around the Mediterranean to India, China, and other countries that one might mention, it is very striking to see how real the connection is and always has been between those of the priestcraft and those who are practicing medicine. I hardly need remind those of the medical profession who are surgeons that, in the old days, and even now in the countries where medical missions go, the surgeon is not in the same class as the physician. The surgeon might be a barber or a handicraftsman of some other sort. The true physician was the man who used herbs and who practiced what we now call internal medicine.

Tonight, as we come to this theme of "Medical Missions in the Program of World Evangelism," I should like to ask, with you, what the Oriental nationalists think about this work of medical missions; what do they think of Western medicine; what do they think of the Western religion that has come to them from the West; what do they think of the individual who comes as a medical missionary truly representing Christ? I wish there were time to take up each one of the countries where our medical missionaries are active, but I shall venture just to touch on a few points with regard to India and China as being the countries with which I am most familiar in regard to medical missions.

In India, as you all know, the religious issue is so dominant that it colors everything. Some of you heard Sir Frederick Whyte a few years ago, in his lectures at Williamstown, discussing the politics of India, the clash between the religious groups and many other aspects of the India situation. He spent the whole of the first lecture, in a series of six, in describing the religious atmosphere of India. He said, "You cannot understand the politics of India unless you understand the way religion permeates everything." If it is true in politics, how much more is it true in such an intimate, human thing as

medicine? I wish there were time to go back into some of the history of Indian medicine.

Many of you have read and are familiar with the way in which, through the centuries, particularly in the third, fourth and fifth centuries after Christ, Indian medicine rose to a considerable height of excellence. The writing of medical men in the fifth century is work that abides, and in which the Indian of today takes great pride.

Now, as the Indian of today looks at the medical missionary, it seems to me that in some ways he is tightening up on the religious side. Those of you who have seen Gandhi lately, or have heard of him through your friends, directly or indirectly, are aware of the way in which, following Christ, understanding the principles of Christ, the teachings of Christ, the life of Christ, he hesitates for many reasons to throw himself outwardly upon the side of Christ.

Or, consider the attitude of many Brahmans. I was talking the other day to a Brahman Christian who happened to be in this country, and he told me about an experience that had alienated many Brahman members of his family, only one branch of it having become members of the Christian church.

Some fifty years ago a Brahman young woman decided to study medicine. She was married to a young clerk in the postal service. Determined to come to this country to study medicine, a friend was finally found for her in New Jersey who agreed to help her through medicine in the United States and to provide a home for her here. So she sailed from Calcutta to come to New York, and when she reached New York she threw herself into the arms of the friend who was to be her hostess and counsellor for these years of study, and said, "I can't tell you how glad I am to be here. I have been traveling with a couple of families of missionaries coming home on furlough. They have set themselves, ever since we left Calcutta, to achieve my baptism before we reached New York. I have simply turned against Christianity because of this attempt at persuasion."

Large numbers of that family have remained in revolt against Christianity because of that kind of approach.

On the other hand, while you find the heart and soul of India opening to the Christian message, and a welcome wherever the hospitals and dispensaries of the Christian church are, with a welcome for the work of the physician, still we face this fact, that very few of the best Indian Christians are going into medicine; or, to put it another way, there are very few men and women of the medical missionary spirit growing up among the leaders of Indian thought. Some of it may be for political reasons, some of it is undoubtedly on religious grounds. Yet we who have given our life to medical missionary work, ask ourselves why this is so.

Or turn for a minute to China. You hardly realize, until you have lived there a good many years, how deeply rooted medicine is in the mind of every Chinese. The foreign doctor who goes there is put on his mettle, is interrogated, when he goes there.

Take a scene like this. Here is a governor lying ill, and the medical missionary goes to his home, summoned by one or two of the sons, who believe in Western medicine. The doctor sees this distinguished official in a comatose state with all the signs of apoplexy; he examines him, and then the sons come around the doctor and say, "Of what is this man ill?" The doctor replies, "He has apoplexy." And the brothers, with one accord, say, "Correct!"

It is they who are inspecting the doctor, to examine his accuracy in diagnosis. Everybody who has any intelligence in China knows so much about the old system of Chinese medicine that it is the foreign doctor who is on trial. After living in Changsha for the better part of twenty-one years I came to believe that the evangelistic message of the Christian preacher was received by thoughtful Chinese with less distrust than the medical message of the Christian doctor.

I have often had to tell that to women in America who make the conventional remark, "I can easily see how a medical man might be needed in China, but why should we send our religious workers to people who have their own religion?"

Even today, if you should go around among Christian schools or colleges or even hospitals, for example, to the hospital which the Yale Mission built in Changsha, I believe you would find that out of every hundred cases of illness among the orderlies and the servants, 90 per cent would go secretly to consult a Chinese physician rather than to seek aid from the foreign physician.

On the side of religion, I think the nationalistic developments of the past few years have made the Chinese a little more cautious, a little more questioning towards us than they were before. I leave these countries of India and China with just this thought, that they are raising new questions about medical missions; but if you bring before them a man or a woman who speaks and lives Christ, then doubt and conservatism and hesitation are all gone.

I wish there were time to tell you tonight about some whose names you know, who have so won communities that the name of the medical missionary has become a blessing because of them. Take that dear friend of us all who lived in China, Doctor Logan, who was killed through the accidental bullet of a mad man, in the northern part of the province of Hunan. The whole country thought of him as a personal friend. Conservatism was disarmed and opposition banished in the presence of a man who was there representing Jesus

Christ. That is the attitude of the Oriental today. The question of religious faith, the question of a system of medicine, disappears in the presence of men like that.

Take another physician who is now living at home in this country. Some of you know him. When he fell ill of typhus fever in 1911 and his life was despaired of, physicians were summoned from other cities to come and do what they could for him. Finally, recovery was granted. After he got well it was found that across the way in a Roman Catholic Church the priest was saying mass for his recovery all through his illness; over in the Confucian temple and in the Buddhist temple near by, prayers were being said by the whole countryside for his recovery. Opposition to a religious system! Never, when there is a man who is living out the spirit of Christ!

May I stand with you for a few moments in the presence of Jesus, for if He made, not medicine, but the meeting of human need, a central thing in His life, we do well to follow in His steps.

I have been very much helped lately, as I am sure many of you must have been, by a book from the Orient, written not by an Oriental, but by an Englishman in the Indian Civil Service. I commend to you the writing of P. I. Painter, known as "Pip" in the British Student Movement in London. After living nine years in India he wrote a remarkable book, "The Man of Nazareth." If you want a fresh picture of Jesus, enter into fellowship with this saint of today. He brings Jesus before us and says, Look at the way He reached out in the presence of human need. Here came a leper to Jesus and He *flung* (we misread our New Testaments if we use the ordinary verbs) out his hand and touched him. First He made him His friend, then went on with the process of healing. Here were children; He *threw* His arms around them. Here was a little child; he put His arm around it; He laid His hands on another. Watch the gestures of Jesus and you will see how human need simply draws Him out. Look at the way His face lit up in the presence of a young man who came to Him, how he looked at Him and loved Him and turned away sorrowful. Remember how He gazed on Peter. Every time He saw a human need His being responded.

In this connection Chinese ideographs have much suggestiveness. It is Dr. Harlan Beach, who has been present at so many of these Foreign Mission Conferences, and has been an inspiration to so many of us, who has led many of us to discover the interpretation of many of these Chinese characters. One of the words for brother begins with the heart radical and is followed by a phonetic that gives the *ti* sound. There you have Jesus! First of all, the heart. You find it in His parable, "Don't bother with the rich; go out into the highways and the alleys and bring in the poor." Or again, He says



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to the man over-burdened with money, "Sell all you have and give it to the poor." When he pictures the day of judgment, he makes it clear that the test for you and me will not be possessions or knowledge or anything else, but rather this: What did you do in the presence of human need? Did you meet it? "I was naked and you clothed me; I was sick and you came to see me." That is the test that Jesus uses. He sees people on the hillside, hungry; it is a physical need. Jesus doesn't give them bread and fish just as a means of preaching to them, but because it is the way in which His life lived out a response to human need. He sees a man, well-to-do, eating a feast inside his home with a poor man at the door. The whole parable turns on this inquiry: did that man, or did he not, meet the human need at his gateway? His future depended wholly on that. To Peter he says, "Are you really going to be my disciple? Will you feed those who need feeding?" I find myself thinking more and more of Jesus as one whose being met human need. Take another Chinese character, the one for *love*. At the very center of it, the ideograph for *heart*. The heart of Jesus was in the center of the message that he spoke. He looked at a woman who was brought to Him in sin. You say it was a case of moral failing. Yes, but Jesus was in the presence of a human sister in need; to her he says, "Neither do I condemn thee; go and sin no more." He sits in the house of the wealthy Simon, and a woman comes in about whose character everybody knows. Jesus lets her minister to Him, and says she is forgiven because she loves much, and rebukes the host who would find fault with Him.

I find stimulus from listening to Jesus as he speaks His parables, remembering that definition of the parable as an earthly story with a heavenly meaning. Any one of the parables of Jesus shows how He put Himself into the illustration He was using. It was He who was the pearl of great price, the thing most to be sought. Leave everything else, He says, and find it.

When the medical missionary thinks of his medical work or his spoken evangel, he remembers that, after all, the center of it is Jesus; that is what he has come to live and to speak. As we think about the central place of medical missions in the program of evangelism, let us watch the way in which Jesus responded, not by what he said only, nor by what he did, but by the way in which his whole life was a parable, illustrating the necessity of providing for those in need.

I turn to a third question. With the attitude of the Oriental and the life of Jesus standing before us, what shall we do? How shall we make medical missions central in world evangelism; or, to put it another way, how can evangelism be expressed in medical missions?

The answer grows out of the failures and weaknesses that come

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back to one as he thinks over the years in which he attempted to be a medical missionary. The work of medical missions can only be real if the men and women who take part are representing a truly present Jesus.

Go into the out-patient department, if you will. You can't be there for but a few minutes before that word comes to you, "He welcomed them, spoke to them of the Kingdom of God, and healed them." There is no place on earth like the out-patient department, whether it is in the heart of China or Africa or the heart of New York City, for welcoming those in human need and bringing them close to you and, if you are working for Him, close to the Master.

Go into the operating room. What a place to talk about the miracles of Jesus! How truly the miracles are represented there! I have often heard, and I know medical missionaries from every country have heard, the Oriental nationals say, "We prefer our own internal medicine, but the miracles that are performed in the operating room surpass anything that we in our medicine know about."

Go into the wards. There you find the sick man with this, that or the other malady. You can feel Jesus stretching out his hand and touching the sick one.

Go into the children's ward. You can see Jesus before you and you can live Jesus there as He lays his hands upon the little children.

Go out into the presence of death, where so often in the Far East there is the noise of tom-toms and fire-crackers. You can get very close to the families of those who have gone on, and there, more truly perhaps than anywhere else, you can lead men to the consciousness "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

In my own experience, there was a gap between us and the people of the city of Changsha for two years or more. Then a death occurred. Here was a boy who had a serious infection in his thigh bone that required an operation. He was very toxic, as the doctors say, and it seemed a risky thing to undertake the operation. But members of his family pressed for it and I undertook it. Later in the same day it proved that the strain of the anaesthetic, added to that of the toxemia already present, was too great, and the boy died. It was the first death in that hospital. So far as I know, it was the first death in a medical missionary hospital in the city of Changsha, the capital of a large central China province. It was a conservative province and we wondered what death would do to the work of the medical missionary. Fortunately I had with me a young Chinese assistant, trained by Dr. Seymour of the Presbyterian Mission in North China. Dr. Hou said to me, "You go home and get your

lunch and come back at three o'clock and we will see what we can do." It was then about half past one or two. When I came back he said, "The father is out in the reception room; your Chinese isn't very good but I think you had better see him alone." So I went to interview this man whose boy had died. I didn't know what would happen. We had arranged for police protection in case there was any disturbance in the city.

As I went in, the father knelt down and went through the ceremonious Chinese kow-tow. When I raised him up, his first words were, "I thank you, sir, for the kindness and for the generosity that has led you to provide for the body of my dead son a coffin which we poor people in our little village could never have afforded. It was the will of heaven that he should die, but you have justified our old proverb, 'All within the four seas are brothers.'" That death was the beginning of contact. "Surely though I walk through the valley of the shadow of death I will fear no evil."

I have often thought, as I worked through the years there, that men and women who were willing to leave their companions in a group of any kind, whether school or college or other institution, and go out to minister to one sick child or one sick woman, were in a way more truly showing the life of Jesus, living the living parable of Jesus, than almost any other persons that I knew.

As I think of the hospitals in China and India and all the lands of the Far East, I believe that they must be run by men and women who live out in a personal way a living Jesus, and, further, that they must be on such a level of excellence as to command the respect and admiration of the best minds in the community. As I read the "Survey of Medical Missions in India" I find myself asking, "Why is it that there aren't more Indian Christians going into the work of the church, into Christian medical work?" And I ask that same question about China, and I have no doubt that some of us are asking it about other countries of which we know. I am convinced, and I tried to fight for this principle all through the years in China, that the school, the medical school or the hospital that keep their work upon a high level are the only ones worth while for the medical missionary enterprise. I don't know about conditions in Africa. Maybe my belief would be all wrong there. But in those countries where the culture of the people has reached such a state that they are already familiar with a university atmosphere, for medical missionaries to maintain a Grade B or a Grade C medical school or hospital doesn't seem to me worthy of the Christian enterprise. They have got to be able to meet that inquiry of our Lord's, "What do ye more than others?" One of my friends in China, who is now in this country, was for years in a mission hospital of the Methodist Church at

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Wuhu, when there came to him a European who was ill. My friend put the patient through the blood tests and so on that this man needed, and soon found what was wrong with the man and told him. The man wouldn't believe it, and presently went down to Shanghai to consult a distinguished physician in the so-called foreign community there. He told this doctor about the findings of the missionary doctor but this eminent member of the foreign medical community told him that there wasn't a missionary in China that knew enough to use a microscope in that way, and that of course the patient didn't suffer from the condition described. But the missionary doctor was right. I believe that only the best medical missionary work is going to leave its mark on China.

I haven't been a medical missionary in India for a great many years—well over 25 now—, but as I look back and talk with my medical missionary friends from that country, I have a belief that in proportion as the work of the mission hospitals and the mission medical schools is put on a higher level, and the work is kept at a greater degree of excellence, we shall command the respect and the confidence of the community, and, what is more, can face our Lord fearlessly when He asks, "Are you doing better than others?" We can at least reply, "I am trying to."

May I close with just a word about the responsibility of the nationals in these countries to which we go? I use my own experience only as an illustration. When I went to China, a group of us made up our minds that the aim we must set before us was to build up our medical work with such standards of excellence that it might serve as a model, might be turned over to a group of nationals at the earliest moment, and that it might be made, so far as possible, the responsibility of Christian groups. The work that I was connected with hasn't been fully taken over by Christian groups as yet, because the Christian community of Changsha is very young, weak in resources, and not fully able to take over a work of high caliber and run it alone. But there are parts of China where that can be done, where hospitals can be taken over even now by the Christian church.

As I read the report from India I am convinced that there, too, the beginning of putting responsibility upon the local nationals can be made. I join with you in looking forward to that time when we can take this great cause, so near to the heart of Christ, expressing Him so truly, and make it the responsibility of the Indian and the Turkish and the African and the Japanese and the Chinese Christian church, and the Christian church in every other country. After all, until it becomes an indigenous plant it is going to grow with difficulty.



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Shall we not turn once more to the Lord, who is the pattern of our life, and watch Him among people who are sick and in need, and fashion our lives in His pattern? Shall we not, each one, say to Him, "I give myself to follow in Thy steps, Master, who didst speak the word of welcome, who didst give the spiritual message, who didst perform the work of healing?"

## THE MINISTRY OF HEALING

DR. R. H. H. GOHEEN

I. "For of the Most High Cometh Healing." These words, over the arched doorway of the Presbyterian Hospital at the Medical Center in New York, are arresting. Even more significant is Thorwaldsen's beautiful statue in the rotunda of Johns Hopkins Hospital which represents our Lord the Christ standing with outstretched arms and saying, "Come unto me."

Both of these hospitals are secular in organization in spite of the suggestion to the contrary in the name, Presbyterian, given to the first mentioned. The name, the legend and the statue are, however, strong and commendable evidences of the effect of Christianity on at least one aspect of society at large. We shall study this influence a little later.

An association of the healing art with religion is not confined to Christianity. A close conjunction is traceable in the varied histories of mankind, almost back to the dawn of intelligence, and is clearly seen among primitive races today. Susruta, a medical treatise, ranks high in interest among the ancient sacred books of India. In present day Africa, the medicine man with his magical rites, performs spectacular cures because it is believed he can drive away evil spirits or appease angry gods. Sacred rivers and shrines, or even a grave in New England, draw hosts of pilgrims, many of whom seek relief from physical ills.

The Indian guru, the Voodoo priest, the Christian Science healer, are other recognized agents through whom supernatural power may operate for the dispelling of disease.

It is in the Christian Church of the West that there has occurred a rather marked separation from the art of healing, certainly from its regular practice, a fact that is really quite amazing when viewed in the light of the life of Jesus. A detailed study of the ways in which this change has come about, one might almost call it an alienation, would submerge the purpose of this article.

It is sufficient perhaps to assume that the Protestant Church in America rests complacently, because some hospitals have been established in the larger cities that bear denominational names; or furthermore, may be pleased to think that its leaven, working in society at large, has produced a strong humane impulse to care for the sick through the operation of public institutions and those maintained by private enterprise. But to what extent an economic urge

accounts for this impulse in society would also require an investigation and one beyond the limits of this paper.

Does the Christian Church of today even seek definitely to guide its youth into the study of medicine with a view of providing the country with practitioners who will be imbued with the spirit of the Great Physician? Are the Protestant Churches, as are the Catholic, fostering and conducting nursing organizations whose members seek to serve primarily for other than monetary reasons?

What the corporate Church may be losing in so largely relinquishing these various avenues of approach to man's spirit in times of physical need, is the point suggested for thought. How differently the Church might be regarded by the masses today, were it providing the principal sources of relief from suffering, or leading such great campaigns against disease that no time, money, nor inclination would remain for the destructive campaigns of civil or international strife! A mere dip into the psychology of children would suggest this substitution as one great possible way of promoting peace on earth and good will among men. "Blessed are the peacemakers." Would that China had had such a leading from the West!

Another consideration comes to mind, in relation to the fabric of each individual Christian's life. It is that in a departure from the practices of the Master, from a cherished development of a deep solicitude for human welfare, manifested in His life by healing the sick, the disciple cannot be like his Lord. Had He not further explicitly directed His followers to perform works of healing, the present apparent neglect on the part of the Church would be more intelligible.

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

II. It has been in an attempt on the mission fields of India to understand what seemed to be a misinterpretation of the basic aims of medical missions, as defined in the statements of various foreign Boards and Societies, European and American, that the policies of the "sending" churches have been scrutinized. The investigation was made in connection with the recent survey conducted by the Christian Medical Association of India, with the coöperation of the National Christian Council.

"Are medical missions any longer needed in India?" was the question that led to the survey. It was natural, therefore, for the Survey Committee to ask itself first: What is the aim of medical missions, or, why medical missions at all? For an answer, the gospels were studied as well as the available statements of foreign Boards. A wide divergence of attitude seemed to emerge. The churches,

some at least, indicate clearly that their medical service is to be used to overcome opposition to the gospel message, or merely as an aid to evangelism. In one instance medical missionaries were allowed no vote in the general conferences of the mission.

Here is another evidence. "The Society's Medical Missions are maintained as an aid to evangelistic work amongst the NATIVES OF INDIA and *the doctors are not at liberty to undertake regular practice amongst English people and Eurasians*, who can obtain medical aid from ordinary practitioners." Another statement reads in part: "The work of medical missions is not merely a key to open the door into non-Christian communities, but an integral part of the gospel enterprise."

This last seems to have caught more nearly the spirit discernible in the record of our Lord's work. Compare Mr. J. H. Oldham's statement: "Jesus Christ drew no sharp distinction between men's bodies and souls. In the brief period in which His mission was accomplished, He thought it worth while to devote His energies and His time as earnestly to the healing of men's bodies as to saving their souls. It was the man as a whole who was the object of His love and interest."

The Survey Report points out even more explicitly: "He did not heal in order to commend Himself or to overcome opposition or prejudice, for some of His miracles resulted in stirring up opposition. He did not heal to attract a crowd. He did not seem even to be concerned to make use of the evangelistic opportunity to preach to those whom He healed. His ministry of healing was not done just casually, as if secondary and unimportant. He refused to perform works of healing as signs."

Indeed, we can have no doubt that it was His innate divine compassion that was the sole impulse in this great medical part of His work, the Father's work.

The Christian Medical Association has reached that conclusion and also certain natural corollaries in a basic statement from which we take the following: "We must believe that the ministry of healing for the body is an expression of the attitude and mind of God toward man and has its source in the compassion and love of God. It is our conviction that the Christian should concern himself with the care of the sick, apart from whether others are carrying on the work or not. From this conviction it becomes our duty to develop Christian medical work as part of the essential work of the church in India, and to consider how this may best be done."

In this pronouncement of policy, the objective is to conserve for the church a powerful influence upon society by implanting and nurturing in each church member the trait of character, that virtue



of sympathy, which Jesus possessed so fully. He expressed it principally in acts of healing. The Christian should seek to follow His example, naturally, even were he not directed so to do, explicitly.

At the same time in the basic statement there is no denial, expressed or implied, that Jesus considered the deliverance of His message of salvation for man as His main business. The important significance of the passage in St. Mark 1: 35-39, especially in verse 38, which reads, "Let us go into the next towns, that I may preach there also; for therefor came I forth," is not passed hurriedly over in observing how he healed many that were sick at even when the sun was set, and how he touched and cleansed the leper, as described in the verses that immediately precede and follow.

The two features of the narrative go together, supplementing each other, as the unique Good News of the love of God toward sinful man, supported by the compassionate works of healing by the Divine Messenger.

A medical missionary would strive to make his life and service conform to this marvelous pattern. No one is better placed than he, the doctor, to evaluate the influence of the mind upon the body, of the soul upon the mind, of God upon the soul.

Under Conclusions, in the Survey Report, the personality of the workers is stressed as the most important single factor in the work of medical missions. It is there we read: "They should be persons who have a vital experience of Christ, who share His compassion for the suffering, and who for His sake, desire to serve them and to share with them their Christian experience."

Wherever, therefore, there are found to be people in need of medical aid, the Christian doctor will feel called to go to offer his professional services.

III. The need for a greatly extended medical service in India is only too apparent. There, we must realize, exist the great scourges of the tropics: malaria, plague, cholera, small-pox, dysentery, kala-azar, filariasis, hookworm, leprosy—to mention those most familiar; and with them practically all the serious diseases of the West, with equal or high mortalities; tuberculosis, influenza, syphilis, cancer, pneumonia, tetanus, heart disease—to mention the most common.

The annual infant mortality in Poona is more than ten times that of New York, and Poona, with a large government hospital and medical school, three mission hospitals and many private dispensaries, is, compared to many parts of India, well supplied with medical aid.

Fevers, malaria being the most prevalent, account for about five million deaths annually. To the writer's mind comes vividly the desolation of villages along the foothills in his district, where families and communities have been annihilated by malaria. This is in a

native state, and the young Maratha chief, brought up in the home of an English clergyman, and but recently given his powers, has spent days in studying the problem himself. He has gone to these regions, personally, to examine the bodies of school children for evidences of chronic malaria. He has had prepared careful statistics of the damage done. A distressing record is the result. He has presented this record to the Government of Bombay with an appeal for financial help, the resources of his own small state being quite inadequate for so great a task as the eradication of this scourge. The Government has felt unable to render the desired aid. I was requested to assist in a subsequent appeal to the Rockefeller Foundation. The latter organization came forward with advice but was restricted by its policies from giving financial aid. From whence, then, will the help come?

Smallpox, despite widespread vaccination, takes over 70,000 lives each year. Leprosy has laid hold on about 1,000,000 people. Recent studies on cancer show its incidence to be approximately equal to that in the West. Tuberculosis, recently studied by the writer in Calcutta, where malaria, cholera, kala-azar and dysentery all abound, has become "Captain of the men of death" and shows a mortality that is rising at the rate of seven per cent per annum. It is even more prevalent in the United Provinces, and generally is forcing its attention upon people throughout the country as one of the greatest problems.

In Bengal 55,000 babies are said to die annually from tetanus alone. It is not uncommon elsewhere. Add to these the death figures for plague, cholera, influenza, dysentery, pneumonia, in India, and appalling totals are reached. Nearly all of these are preventable diseases, but the measures for their prevention must be drawn on a very vast scale.

We must add the extraordinary prevalence of cataracts, producing blindness; of vesical calculi and peptic ulcers, both conditions being attended with great suffering; and a large variety of other surgical conditions that call for relief and that really make up the principal part of hospital work. Most of them are remediable, but the hospitals required must be very numerous and widely scattered.

IV. Relief agencies to meet these tremendous needs consist of about 20,000 qualified practitioners, less than one-third as many as in the United States, many of whom conduct private dispensaries, and the medical institutions of Government and of missions. The total number of hospital beds in all these institutions is about 72,000, or less than one-tenth the number in the United States, for a population nearly three times as great. Government institutions provide about six-sevenths of these beds; mission hospitals about one-seventh.

Government's Indian Medical Service is of a very high order and worthy of all praise. In spite of that, it is far from able to cope with the stupendous task of adequately caring for India's sick and suffering.

The aid rendered by missions is also commendable, as shown by the following figures. One hundred and seventy-six mission hospitals in one year treated nearly 130,000 in-patients and over 1,000,000 out-patients. The Mission to Lepers in its 37 owned and 14 aided institutions housed more than 6,000 lepers and over 800 untainted children. The seven Mission Sanatoria for pulmonary tuberculosis took care of about 1,000 patients.

Mission hospitals conducting nurses' training schools are double the number of government hospitals. Christian nurses are everywhere in demand. For example, St. Luke's Hospital in Vengurla some years ago was asked by one of Bombay's municipal hospitals to supply some graduate nurses, if possible. We were able to spare three. Shortly after their arrival the matron wired us, "Please send two dozen more." A great potentiality for Christian influence herein exists, but it is unfortunately complicated by the problem of safeguarding the morals of nurses who enter other than mission service. Particularly in Calcutta has this been found to be a very serious problem. In mission hospitals as a rule men are now used for the nursing of men.

Encouraging as the statistics for medical missions may seem, they are paltry when considered in the light of disease incidence and mortality, as mentioned above. Furthermore, the Survey Committee found to its dismay that most mission hospitals are understaffed, poorly equipped (only ten actually possess x-ray outfits) and financially embarrassed. How these defects can be remedied is now one of the chief concerns of the Association. The "sending" churches are entitled to know these facts. It is to be hoped that they will be inspired to respond promptly and generously to this urgent call for more help.

V. Other phases of medical mission work are many, varied, and important. They cannot all be fully considered here, as will be seen by a mere enumeration of some of them: Evangelistic methods most successfully used in hospitals and dispensaries; district touring and village dispensaries; preventive medicine and welfare work; the training of nurses and compounders; the culinary department; self-support; case records; follow-up methods; pay of agents and helpers; dietaries and health examinations in mission schools and of missionaries and Christian workers; sanitation of all mission buildings; coöperation with the evangelistic, educational, agricultural and industrial departments of missions; coördination of mission

work; publications and contributions to medical literature; medical research; refresher courses; coöperation with other hospitals through the Provincial and General Associations; the local church; medical education. The significance of many of these matters cannot be apparent to one unfamiliar with mission hospital administration in India.

Most of them are fully discussed in the Survey Report and need not be taken up here. Copies of the report, I see, are available on the table in the hall. There are a few subjects, however, that seem to merit special attention.

Leprosy and tuberculosis are two diseases that flaunt their spears in the face of missions. Their very nature challenges all the Christian virtues. For that reason, perhaps, missions have led the forces of relief against both of them. The Mission to Lepers deserves especial praise and continued support.

Old style asylums are gradually being transformed from the prison type of institution into leprosaria, which connote the treatment facilities of a hospital. The change is due largely to the use of new remedies, given by injections, that need careful regulation and should be administered by a qualified medical staff. An increase in per capita expense results, but the benefits to patients certainly justify the increase. Many more leprosaria are needed.

Among the dozen or so sanatoria for tuberculosis, the one at Arogyavaram is the largest and best in India. This is an institution in the management of which fourteen denominations coöperate. It is a credit to the Foreign Mission's enterprise in South India. A similar Union Mission Sanatorium for each of twelve other Provinces is the goal set by the Christian Medical Association. Some of these have been started. Those in the Punjab and in the Bombay Presidency are struggling for funds. Here, then, is another urgent call for help from the West.

Christian Medical Education is a subject than which none other is more important. An interdenominational organization has developed one good school for women at Ludhiana. Coöperative mission effort has developed another at Vellore. Both are flourishing institutions. In the case of the one Christian medical school for men, in Miraj, coöperation has failed to develop. This school has been conducted by one mission for over thirty years. It has sent out about 200 graduates, most of them to fill positions in other mission hospitals and dispensaries, scattered from Arabia to Burmah, and from Kashmir to Ceylon. The repeated appeals to other missions for coöperation in the maintenance and indicated development have merely brought the response, "We have no money and no medical missionaries to spare." But there is a growing recogni-



tion that this school should be raised to the status of a medical college, and this applies to the women's schools also, that India may have Christian doctors with the best possible qualifications. Here, in the one case at least, is another urgent call to the West for help.

The relation of medical work to other mission departments may be briefly mentioned. In evangelistic touring no member of the party will be more welcomed by the villagers, none kept more busy, than the doctor. Christianity, when it brings such palpable benefits, is seldom opposed. So well is this recognized, that many district missionaries desire to know how far it is safe for themselves or their helpers to issue pills, powders, and ointments for simple complaints, in the absence of a doctor. In selected cases the medical missionary would approve. One-sixth of the world's population lives in the villages of India. Every possible agency for their medical relief needs to be employed. All the present medical forces there are far from adequate for this one task alone.

In the care of students in mission schools, the medical service has an important part to play, often in the regulation of sanitation and dietaries, sometimes in the presentation of sex problems, usually in the detection of ailments and in their treatment.

I recall the case of a boy who in the annual examination of a school was found to have a little patch on his back, about the size of one's finger nail. It was suspicious of leprosy. We said to the principal, "This boy must be watched as this is suggestive of leprosy; keep a close eye on him and if this grows we will be able to test it more thoroughly and make a positive diagnosis." The boy was forgotten. Ten years later he turned up at our leprosarium in a far advanced stage of leprosy, much too far gone to be really helped at all.

It is indeed questionable whether the mental and spiritual development of childhood and youth is worth attempting while their bodily development is so often retarded by malaria, hookworm, and other destructive blood and intestinal parasites, not to mention frequently inherited taints from syphilis, and the acquired handicaps from opium administration in infancy.

To agricultural work, medicine's relationship is not so obvious, but the two departments can profitably consider together the best choice of grains, fruits, vegetables and animal products for development in a given locality. The effect of diet upon physical development, as well as the conservation of health, has been too clearly demonstrated to be disregarded.

These aids by the one to the other departments of a mission are seldom all carried out. Even a doubling of the present number of medical missionaries might not insure that.

From the other side, we can as clearly picture the three departments aiding the one, in its important programs for the prevention of disease, by the distribution of pamphlets and posters and the use of appropriate lantern slides and films. They can also help in a check-up system for patients, treated in mission hospitals and dispensaries. Again, their advice and coöperation are welcomed in the presentation of the evangel in the wards and waiting rooms; even in meeting certain educational and agricultural opportunities connected more particularly with leprosaria and sanatoria.

Coördination of departments should not be neglected because it usually runs counter to the lines of least resistance. "Live and let live" is not here the best policy, though it might greatly shorten general conferences and annual meetings, by depriving them of many a spicy debate. No, all must be members one of another, and recognized equals in quality, spiritual sanction, and the privileges of representation.

How to arouse the church in India to a realization that the ministry of healing should be one of its essential functions is no easy problem. The missionaries who have established the churches, and those who are now most largely concerned with their conduct, have, as a class, not been trained to that realization themselves. The situation in the West, as suggested above, does little to influence them favorably to the coveted attitude. The Association has inaugurated a Hospital Sunday for India and urges that it be used for the presentation of this subject in all the churches.

Most of this paper has been taken up with the problems of medical missions in India, because of the writer's connections with that country. The basic principles and some of the problems presented apply to most other foreign fields also. Specific features will, of course, differ considerably with longitude and latitude, but those mentioned herein may at least serve as examples. Nothing less than a large volume could adequately deal with the whole subject of medical missions in all lands.

May the new light that has appeared to some in the East, a faint reflection though it may be from the true Light that lighteneth every man, prove a herald of the dawn of a brighter day for India and for the world.

VI. There now follows a brief summary:

1. Acts of healing have from antiquity usually had an association with religion.
2. The Protestant Churches seem to have neglected a careful fostering of that relationship and to have relegated the care of the body largely to other organizations, with some loss in Christian influence.

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3. Could not that influence be partly regained and maintained by a more conscious effort to guide the young men and women of the Church into the practice of medicine as a spiritual service?

4. The very fabric of a Christian's life needs to be strengthened and beautified by the tissues of sympathy and solicitude that characterized the life of Jesus in His healing of the sick.

5. From a recent study in India it appears that Foreign Boards and Societies have not always interpreted the fundamental aim of medical missions to be a compassionate response to the call of need.

6. By reason of the prevalence of many serious diseases there, the need for medical aid from all available sources is very great in India.

7. The relief measures afforded by medical missions, though commendable in many ways, are far from having always attained high standards of efficiency.

8. Leprosy and tuberculosis are two diseases that present a special call to missions for larger coöperative effort.

9. Christian medical education also summons coöperative effort, particularly in the development of a college for men.

10. Medical missions can render invaluable aid to the departments of Evangelism, Education and Agriculture. Failure to render that aid has been due largely to understaffing.

11. The medical service, in turn, can be greatly helped by the other departments mentioned.

12. Coördination of all the departments is difficult but important. The recognition of equality in spiritual sanction is imperative for success.

13. Personality is the greatest single factor in the work of medical missions.

14. The indigenous church is to be led to regard the ministry of healing as one of its essential functions.

## WHAT IS THE CALL FOR THE EXPANSION OF FOREIGN MISSIONS AND WHAT ARE THE FIELDS OF NEED?

### *I. Fields of Need in Egypt*

DR. F. C. McCLANAHAN

Coming from a series of conferences in Egypt in which the theme was, "How can we cut down our medical, educational and evangelistic work?" my heart was deeply touched by the courage of our leaders in the statement of our subject, "What is the call for the expansion of foreign missions, and what are the fields of need?"

I can only speak of that field which is the background of my experience, that old land in which was cradled the history of the ancient world, that land that is the "key to England's Eastern Empire"; that land that contains El Azhar University, the "Brain of Islam." I feel that the Mohammedan world will eventually follow wherever Egypt leads her, and therefore our call is, "Bring Egypt to the feet of Jesus."

The East is trying to reap the results of Christian civilization without taking into its heart Jesus Christ. The tragedy of her effort is written in the stories of the lives of her brightest young students, who are rapidly coming to a realization of the hopelessness of this task, and not being shown the door opened by God's gift of love, enter either the door of atheism or the door of suicide. The East is no longer an old sleeping giant, but has awakened, arisen, and has turned her face towards America. Her future will be Christian or Mohammedan. The Master is giving us our opportunity to have a part in the decision of which it will be. For there is a force that will solve every problem of the East. It is not scientific discovery; it is not the cruel force of war; it is not a social gospel; it is Jesus Christ.

In thinking of the fields of need, I felt like a man of ancient times trying to decide which one of the hundred doors of Thebes to enter. But the first field of need that I want to speak of is the need of the lepers of the world. The door of hope for them had remained closed for thousands of years. Cursed with a living death, their cries faintly reach the ears of the hurrying crowds upon the world's highways. But God, from his great heart of love, has revealed to us of modern times a cure for leprosy. To see great ulcers close, the ends of sloughing fingers and toes clean up, and sensation return to old leprous hands, can be called by no other name than a modern miracle.



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We have, at Assiut Hospital, a clinic supported by the American Mission for Lepers. There are 200 within walking distance of the hospital. They gather at the clinic twice a week for treatment. How they listen to the gospel story. A responsive chord is set vibrating in each heart as they hear of the Master's love and sympathy for lepers. During my fourteen years of experience as a medical missionary I have known what it was to turn lepers away, because we had nothing we could do for them. On this account I deeply appreciate the privilege now of welcoming them into the special clinic in which we are using the latest methods of treatment.

And I am convinced that one of the fields of need that is calling for expansion in the East is the work for lepers, not only that we may cure their bodies, but more important even than this, that through this labor of love we may demonstrate to the Mohammedan world the power of Jesus Christ to transform a human life spiritually. Can there be a more wonderful picture of what Jesus does for a heart full of sin? Can there be a more wonderful picture of this than we see in the transformation of the body of a leper as it is brought back to health and strength, as I have seen this occur in the bodies of my leper friends in Egypt? It seems to me that I have come to a new understanding of the power of Christ over a heart filled by the leprosy of sin. And as I have seen this occur I have wondered if one of the keys to the heart of Islam is not our being true to the Master in the cure of these lepers of the world.

Another opportunity before us in the East is the problem of drug addiction. Five hundred thousand Egyptians have become slaves to opium within the last ten years. The babies are given a tea made from poppy seeds to make them sleep better at night, and there is planted in the very fiber of their beings a desire for this drug.

One morning a Mohammedan Sheik, who had lost his land and his position as the mayor of a large town because of being a drug addict, entered our special ward for drug addicts. I found the picture of the "Prodigal's Return" upon the wall of the ward, and I told him the story. I said, "You are a prodigal that has not yet returned to the father's house, because Jesus Christ has not entered your heart. Our only hope of successfully treating your body lies along the pathway of your taking Jesus Christ into your heart, and then He will drive this habit out of your life."

As I stood there with my arm around his shoulders, while the hospital evangelist prayed for him, I felt that the Master had the same power today as He had in those days on the shore, of old Galilee. Oh, the battle was a long, hard struggle, and my heart went out to him in deepest sympathy, but Christ conquered the demon of drug addiction in his heart. Day after day I found him

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quietly reading his Bible, and I felt the presence of the Master there in the ward, and that my friend Mohammed was sitting there at His feet. He returned to his village and has continued to tell what great things God has done for him. Almost every week he sends some other poor drug addict to us for treatment, and he always says to them, "Your hope lies in opening the door of your heart to Christ, and then He will cast out the demon of drug addiction that possesses you."

Yes, we need modern science, we need modern equipment. But oh, what a call there is for Jesus Christ, who stands for the best in science and equipment. If we only have these, without putting the spirit of Jesus into the lives of the people that come to us, we shall utterly fail in the program that He has set before us.

Another field of need is the field for direct evangelism, and that was very vividly brought to me one afternoon in Assiut Hospital. It was visiting day and we had invited the patients and their friends into the largest ward of the hospital to see the stereopticon pictures of the life of Christ. One by one they were shown and explained. Christ, the innocent little baby. A chord was set vibrating in the heart of the big rough Mohammedan sitting on the bed beside me. He was just the size of Little Mohammed in the village. He was told of the flight into Egypt. How familiar this scene! Christ was shown taking the little children up in his arms—another link to Little Mohammed. Then he was shown washing the disciples' feet. Was there ever such a lesson in humble service? Quietly, reverently, the crowd listened to the matchless story. To most of them it was their only chance to hear it. Finally—there He hangs upon the cross; Christ is being crucified.

The question bursts out of my Mohammedan friend, "Why? Why? Was he not a perfect man, a prophet of God?" Out of the awed silence there came the answer of the evangelist, "He gave His life on the cross that He might open the door to the heart of God."

"Is this the only door? Cannot I find God through the door of Mohammed?"

"No, there is but one door to the heart of God for the 250,000,000 Mohammedans; that door is the death of Jesus Christ."

It was the call, through that friend of mine, of the millions of Mohammedans in the world, trying to find God through the life of false prophets, the false prophet Mohammed.

And how shall they know the open door? It seems to me that I can see the Master just now; he is bending down in love and patience over this old world of ours, over the Mohammedan world. He is waiting, lovingly, patiently. Oh! He has given his life, and the years and the centuries have gone by, and His followers have

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known that the gift has been given, that His life has been given. The door to the heart of God is open wide. It cost the most precious gift of heaven to open that door, and these millions of the Moham-medan world are trying, yet, to enter the door of Mohammed.

In closing I want to speak of what seems to me the greatest need of foreign missions today. I believe it can be summed up in the statement from God's word, "There came a man sent from God." Oh, the need for such men in the East, men who have lost themselves first in Jesus Christ, and therefore are large enough to lose themselves in loving service for others. The East needs modern institutions, and if given the money many are ready to go out and build them. But how pitifully few there are who are willing to bury their own personalities in order to see them blossom again in Eastern lives.

God's plan is to win the world through consecrated personalities; to build a man into the likeness of God cost the most precious gift of Heaven. It will cost a price in prayer, in money, in life, but the supreme need of foreign missions today is the building of human life into the model and the plan of the life of Jesus Christ. That is our need. The East is calling. Build institutions, build them well. Carry modern science to the East. Yes, that is what they need, but above all, send out to the East men and women who have lost themselves in a desire to bring the knowledge of Jesus Christ to the East. He will solve every problem, individually, nationally, economically. Yes, the East is trying to obtain Christian civilization without Christ in their hearts. The only answer to this problem is to send lives completely and supremely dominated by Jesus Christ. These lives will then solve the problem of bringing the East to the feet of Jesus.

## *II. Areas of Need in India*

MISS ALICE VAN DOREN

This morning I would like to put before you five areas of human need in India in which there is call for the extension, shall we say, of missionary effort, or, shall we say, of the spirit of Jesus Christ?

Of these five areas, the first four that I am going to mention are those that have been already put before you in the report of the Jerusalem Council, and all that I am going to try to do is to apply to conditions as I have seen them in India, the discoveries that were made by that body of Christians at Jerusalem.

First, there is the area of rural uplift, and please notice that I am saying, not rural education, but a far broader term than that, in which education is included. We were told last night that one-sixth of the human race is found dwelling in the villages of India. Now, percentages and statistics are always dull, and yet there is one such statement of numbers that I do want to leave with you. Will you try to realize and carry away with you the fact that out of the four and a half millions of Christians in that sub-continent of India, 93 per cent, 93 out of every hundred in our Christian communities, are dwellers in the villages?

It is not necessary, in such an audience as this, for me to expatiate upon the needs of village life in India, but I would like to say that it is under what we may call a fourfold curse, or shall we say that it is shut up within a fourfold wall, a castle of four walls, that keeps it shut away from the light and the life abundant which Jesus Christ came to give. The four walls of that confining castle are those of poverty, of illiteracy, of disease, and of animism,—a religion of fear and superstition.

Among those who are interested in the cause of rural uplift in India today, and in that class we find people of many varied sorts, such as the missionary, the government official, the Indian reformer—among, I say, those who are trying to attack the walls of this castle, there are those who feel that by demolishing one wall alone we can succeed.

There is, at one extreme, the reformer who says, "If only we abolish poverty and remove economic difficulties, we shall save rural India." And there is, at the other extreme, the missionary who says, "If only we truly convert the Indian villager the other evils, the other walls, will crumble away of their own weight." They seem to feel that in some way the miracle of the feeding of the five thousand will be repeated, and that if the peasantry of India accept Christ in their



hearts, in some way the food supply of the country will be suddenly and miraculously increased.

In neither extreme do we find the truth. The four walls must be demolished, and just as it is true that any effort at economic uplift that does not infuse the soul of the villager with hope in place of hopelessness, with faith instead of despair, is useless, just so is it true that any attempt to mediate spirituality to a man who has a perpetually empty stomach and who is in a state of continual involuntary fasting, cannot succeed either.

At the present time Dr. Kenyon Butterfield has accepted the summons of the National Christian Council of India and in connection with those many missionaries who are interested in the rural problem, is working on the effort to find a constructive program for the removal of these four curses of the peasantry of India.

Probably there will soon come to you who represent American Boards a call for a concerted constructive program for the purpose of trying out in certain experimental, rural areas, a coördinated program that will attempt to deal at the same time with the religious needs of the villager through the evangelist and the church; with the economic needs of the villager, through coöperative societies; with the mental needs of the villager through new types of rural education that have already been demonstrated; and with the physical needs of the villager through programs of sanitation, hygiene and medicine.

Such a program is bound to be costly. Are you ready to meet the cost of it when it is put before you?

The second area that I would mention is that of industrial welfare. It is a very much more limited area, at present. Today India is industrialized only to the extent of ten per cent of her population, yet even so she ranks among the eight great industrial nations of the world, and as such has her representatives in the International Labor Organization at Geneva.

Now in these restricted areas of industrialization such as Bombay and various other Indian cities, you find today all the evils that we went through in the earlier periods of its industrial revolution, all these evils, accentuated by the ignorance and the illiteracy that lend themselves so readily to exploitation. In cities like Bombay you find the housing evil, crowded one-room tenements sheltering anywhere from one to four or six families—in one small room. You find wages insufficient for the barest living; you find in certain portions of India, child labor. You find, working underground in the mines, over 30,000 Indian women, mothers of the coming generation. In mills you find women working eleven hours a day, and attempting in their remaining time to carry on the life of a home.

I was told by a woman doctor in the Nagpore mills that she knew

of women whose working day lasted from eighteen to nineteen hours out of the twenty-four, this because of her combination of the attempt at home making, with the hours of mill labor.

You find also the break-down of moral sanctions that comes from the separation of families, and from the sudden moving of the peasantry into industrial centers. For practically every Indian peasant the industrial city is located "East of Suez."

It is these questions that come before the Christian church, and very soon you will see the report which Miss Matheson has been writing, of her investigation under the National Christian Council, into the conditions of industrialism in India, and of the responsibilities of the Christian church in face of these conditions.

There are certain things which the Christian church can do. There is the formation of public opinion; there is the chance for local churches in industrial areas to undertake for themselves pieces of industrial welfare; there is the opportunity to train Indian men and women for social work, as is being done now in the City of Bombay. There may even be the chance to educate and train labor leaders who can rise from the ranks of labor and who can lead labor, unswayed by political prejudices.

The third area I would mention is that of religious education, and please do not think, you who are the directing members of boards, that because every mission school teaches the Bible, it therefore gives religious education. It doesn't. As Dr. Coe has said in his latest book, the progress of religious education in India has been too far transmissive, not creative. It has been based too much upon information, not upon the building of character. There is still the idea in too many Indian schools that the repetition of the Ten Commandments means obedience, to their precepts; that being able to repeat portions of the Sermon on the Mount means that those that thus repeat it will carry out its principles in life.

We need a new program of religious education in India that will not be confined to certain hours in the week when the Bible is taught, but that will be a live, creative, unified thing, pervading every hour and every minute of the school and the waking day. For that reason, is it too much to plead that every missionary who is sent out should have some knowledge of the principles of religious education? Is it too much to ask that the missionary who goes out for evangelistic work should know something of the principles underlying religious education, that the work of the evangelist and the work of the teacher may run parallel and not across each other? And do not think that in pleading for this I am minimizing the supernatural side of religious education. It is the work of the Holy Spirit and we know it. We know also that the ministry of healing is divine, but we do not deny

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to the medical missionary the application to it of science, of the hospital, and surgical skill. Let us not deny to the educational and evangelistic missionary, while relying upon the power of God's spirit, the aids that modern psychology and modern science can give to him.

Now there are two other areas that I would mention and these last two are costly, not in money but in the giving of life and spirit which they involve.

The first of these is the area of racial relationships. In India, especially during these days of political tension, we still have far to go, even in our mission communities, before things are as they should be. We still need many men of the quality of life and the manner of life of Mr. C. F. Andrews, before we as missionaries shall win the trust of politically-minded India.

But it is not of India particularly that I am thinking as I speak of this area. I am thinking of racial relationships here in the United States of America. I doubt whether anyone who has not lived in India can realize how, in the minds of educated Indians, the solution of this problem in America is for them the acid test of Christianity. One can even live in India for years, and it is not until you come to attend lectures in obscure little rooms, lectures given by Indians to Indian audiences, until you come in touch with discussion groups of Indians, that you learn what the critical attitude of India to America on this subject is. It is a brave missionary nowadays who undertakes to reason with the Indian intelligentsia on the subject of caste, for he is almost sure to be reminded that America has caste as well, that the relation between the Brahman and the untouchable of India is very slightly different from that between the American white and the negro.

It is a costly area of life, but it is only when that costliness in America is solved, that we can in India point to it and say, "This has been done by the spirit of Jesus."

Lastly, I would mention another area of coöperation and friendliness, and here, by coöperation I mean not merely that between the older and the younger churches, but something more. I mean coöperation between us Western disciples of Jesus in India and those others who do not bear His name but who are there carrying on humble, self-sacrificing work in His spirit. Things have changed so much in these last years. Many of us went to India to work *for* India, and now we find that we can work *with* India instead. We find today that there is no area of social reform in which Indian reformers are not working just as self-sacrificingly, just as earnestly and seriously as any of us, be it child marriage, be it the position of women, be it the removal of untouchability, be it rural education, be it any reform that you can think of. There our so-called non-

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Christian friends are working, and we should be working with them, side by side.

For example, in a conference on rural education held just before I left India three of the keenest and most helpful members of that conference were Hindus who received with gratitude the invitation to join and to coöperate with the Christians who were working on this problem.

The women's conferences that are being carried on all through India give an opportunity for us Western women to coöperate in matters of reform with our Indian sisters. And may I say that to people of this sort whose ears are not very open to the preaching of the Christian message, through such coöperation we can give tangible evidence of the working of the spirit of Jesus in our hearts.

Coöperation and friendship—and would that India had more missionaries today who had time just to be friends. Where the ear is closed to preaching, friendship will enter the door. An American woman whom I know was once talking about Jesus Christ with a Hindu woman friend, and in the midst of that very intimate and personal conversation the Hindu turned upon her suddenly and said, "Do you care anything about me or are you just trying to make me a Christian?" Friendship takes time and it costs.

"And so the Word hath breath, and wrought  
With human hands the creed of creeds,  
In loveliness of perfect deeds."

We do not know what the future has in store for India. It may be, as in parts of the Near East, that the doors for preaching and the doors for teaching will close; but the door of friendship is one that closes never.



### *III. The Call of the Native Church for Help*

REV. MILTON T. STAUFFER

In the time that has been granted me this morning I have been asked to share with you the response that has come from five Christian nationals around the world, to three questions submitted to me during the last year by our sub-committee on Missionary Preparation. In doing this I want to give you, as much as possible, the words of these correspondents, and naturally I want to remind you at the beginning that three-fourths of these correspondents were themselves delegates to the Jerusalem Council in the spring of 1928.

I shall deal with only one of the three questions, namely, What, in your honest judgment, is your need of foreign missionaries in the immediate future? The letters have been impressive for three reasons, first, the forthrightness and sincerity of the correspondents. One is convinced that these nationals are not writing for effect but that they are saying to us what they are saying to their own compatriots in their own lands were they talking to them alone.

Secondly, the comparative unanimity of the views of these correspondents impresses one. Two correspondents, one Indian and one Japanese, feel that the number of new missionaries from the West, irrespective of type, should be gradually decreased. Except for these there is a clear and unanimous call from these thirty-five influential nationals, men and women, for an uninterrupted flow of new missionaries.

We ought to pause here until this fact burns itself into our consciousness. God is appealing to us, and the whole church of the West, through these letters. Our vague misgivings that we were not needed or wanted, that the day of foreign missions is waning, are not shared by those to whom we go or those who know the facts.

In striking contradiction to one of his own fellow countrymen, Mr. Chatterji of India, a delegate to Jerusalem, does not hesitate to write, "I am thoroughly convinced that the need for missionaries is as great now as ever before."

Even from Mexico where some might fear that legal regulations limiting missionary functions would justify the nationals in acquiescing in a decrease in missionary candidates, Mr. Narroquin, our correspondent, writes, "In spite of this we still need and want, and can have Christian foreign missionaries working in our midst."

Mr. Kozaki of Japan, another country in which some would have us believe that the number of missionaries should be decreased, supports his appeal for a continual outgo of missionaries "for a long

time to come" by stating that there are fifty times more Buddhist priests in Japan today than there are Christian workers, Japanese and missionaries combined.

And then these letters are impressive in the third case because in many of them there is a note of wistful longing, and in some a note of positive urgency in the description of needs.

Referring to the vast hinterland of South America and the need of the Christian impact now, rather than ten years hence, Professor Braga writes: "These regions, now inhabited by a rural population of a simple and almost primitive type, in a few years will be invaded by unscrupulous traders and industrialists who do not have here the counteracting influence of spiritual forces such as you had in the United States when the opening of the West presented problems similar to those we now have in Brazil. It follows, then, that we need missionaries in large numbers, with the specific preparation for evangelism."

With respect to the number of new missionaries desired each year, whether there shall be an increase over the present average or not, these letters offer very little help. In the few cases where a conviction is expressed, it seems to be in line with the findings of the Conference of Nationals and Missionaries in China held last January, namely, "that the Boards continue to maintain such missionary forces as are desired by the Chinese Church," guarding at the same time against giving "too large a proportion of available funds to the maintenance of missionaries, as compared with the amount provided for native work."

Mr. Chenchiah of India states rather emphatically that "the Home boards should agree that it is for the Indian Church to determine the number and the type of missionaries it requires, as also to control their disposal in the field after their arrival."

Now the references in these letters to this question of the number of new missionaries were so few that one would make a mistake to generalize from the two quotations which I have just given. I pass them on, however, as significant of the more advanced point of view.

Secondly, as to the type of the missionaries desired. Three correspondents feel that the time has come to decrease the total number of evangelistic missionaries in their country. Of the remaining 32, approximately half do not discuss the question of types. The other half specifically ask for a continuous stream of missionaries "of every sort." In other words, as far as a careful, honest reading of these letters will show, the national Christian leaders are not singing any swan song for the evangelistic missionary. They are not thinking of the evangelistic missionary as one of our poets must have been thinking of systems, when he wrote:

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Our little systems have their day,  
They have their day—and cease to be.

These nationals still regard the evangelistic missionary as pivotal in this period of difficult transition.

Dr. C. Y. Cheng backed by the official findings of a series of recent regional conferences in China writes: "In view of our evangelistic program extending over the next five years, we of the younger churches in the East are sending out our Macedonian call to the older churches in the West, asking for more missionaries to come over and help us." He feels, as do men in similar positions of leadership in Japan and elsewhere, that if these special evangelistic programs are to be a success, the entire Christian working force must participate and the missionary constitutes an essential and integral part of this working force.

"I would emphasize," goes on Dr. Cheng, "only one particular point, especially in view of this nation wide evangelistic campaign, namely, that all future missionaries who come to China must first and foremost come with a missionary passion, that is to say, those who come either for clerical, educational, medical, secretarial, administrative or other forms of service must be filled with this evangelistic zeal." "This, I believe," says Dr. Cheng, "is the type of missionary that China needs, especially at this time."

The call for evangelistic missionaries is also stressed by Professor Shah of Lucknow University, who writes, "All vocations of the missionary should be considered subservient to the evangelistic vocation. Our greatest need now is the gift of spiritual life."

Listen to Professor Braga's letter: "Has the new missionary *the message*, and is this message *for* South America, and is it definite?" This to him is the "eliminary test," for every missionary coming to his country with its Roman Catholic background. "Mere social workers and secular teachers will hardly extend Christ's Kingdom in India," warns Dr. Chitamber. We do not need men and women with spiritual doubts and uncertainties, or men and women of mere moral goodness. Our need of men and women who have a vital, living Christian experience, is paramount and imperative."

Now some of these reasons offered by these thirty-five correspondents in support of this practically unanimous call for a continuous flow of new missionaries of the highest qualities, are:

First, the substitution of natives for missionaries does not mean fewer missionaries.

One hundred and twenty delegates to the National Christian Council of India at their last meeting declared, "It would be disastrous to the Indian Church if the idea should get abroad that dev-

olution means that there will be no further need for missionaries from the older churches. There are vast areas of India yet unevangelized, and it must be long before the Indian Church can supply the workers needed for this task. The younger churches still ask the older churches to send missionaries for unoccupied areas. They also ask for their own area workers trained for higher education and for such special forms of service in village and town as fostering elementary education, training ministers and teachers, for medical work, and not least for work among women, and there are still many opportunities for missionaries, both men and women, to render spiritual help in the church apart from the specialized tasks enumerated above."

Second, the fundamental needs of spiritual nourishment and leadership training cannot be met by native Christians alone.

Third, the youthfulness of the churches, and their limited strength in the face of overwhelming tasks.

Fourth, the impending avalanche of unchristian literature. To quote Mr. de Silva of Ceylon: "There is a special need for literary missionaries, men who are keen and have an aptitude for the production and dissemination of Christian literature. Literacy is growing apace everywhere, and a ceaseless stream of non-Christian literature, some of it definitely hostile to Christianity, and much of it other than uplifting and ennobling, gets into the hands of the reading public. The Christian Council in Ceylon, and the Christian Literature Society are doing what they can, but more helpers and funds are needed in order to make the printed page the effective auxiliary to the Christian propaganda that it ought to be."

A fifth reason—which stands out conspicuously in the majority of letters—new missionaries are needed in social work in our cities, "in Christian schools, in rural work, in welfare work, such as day nurseries, dispensaries, reading rooms, the organization of financial guilds and coöperative trade societies."

Mr. Philip, one of the secretaries of the National Christian Council of India, asks for highly specialized missionaries to bring to India the benefit of their knowledge and experience in solving problems of unemployment, poor relief, housing reforms, rapidly growing industrialism, and in fostering strong and healthy public opinion, making for civic and national progress.

He writes: "The absence in India of an overmastering conviction that it is the vocation of the Christian church to Christianize society is, in itself, a challenge to the churches of the West who have now gathered a great deal of experience in this line of work, to send some of their best men and women as missionaries to India."

Sixth, evangelism is only begun. Dr. Chitamber, of Lucknow



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University, writes: "It is sheer folly to say that missionaries are not needed in India. We need them now and shall need them for many years to come. The Christian forces are yet numerically far from adequate, and at a time of national crisis we need as many friends as possible to help us with their counsel and guidance in safely arriving at our goal. Thousands of villages and even cities, are still unevangelized, and our compatriots have not yet heard even the name of Christ and the gospel of salvation."

A seventh reason for a continuous stream of new missionaries, as given by these correspondents, is unentered areas and neglected classes. Eight letters call specific attention to the need of missionaries for pioneer efforts in neglected areas. These letters come from Japan, Latin America, China and India. Thra San Ba calls for missionaries to cooperate with Christian Burmans in evangelizing areas between Burma and China. One correspondent from the Philippines writes, "We need missionaries among Mohammedans in our land. They number 300,000 and so far have not been touched."

Miss El Ahle of Syria writes with deep feeling of the urgent claims of the young women of Asia Minor on the help of our western churches, appealing in Christ's stead for women missionaries to befriend the Syrian women, to bring to them the gospel message, and through boarding schools and industrial missions to offer these women opportunities for economic independence.

K. T. Paul of India reminds us that pioneer efforts of missionaries may be related to other than unentered areas or unreached classes of people, and that frequently the special gifts or interests of the missionary must of themselves lead to the particular field of pioneer service.

"Who would have thought," he writes, "that an Englishman would become an authority on Indian music; would organize its revival in the Indian church year after year until all doubts and opposition have dissolved and its value has come to be appreciated more and more; and would aid the Renaissance movements among non-Christians so effectively that his leadership is accepted for securing the establishment of Indian music in more than one university?"

Eighth, missionaries are urgently needed in this country "to work among students of non-Christian colleges, and to lead our young people in their thought problems." These institutions "are pouring out a regular deluge of graduates, men and women, every year, but every year the percentage of those who have never been in a Mission School or College is larger. Nor have they had religion of any sort throughout their course."

Ninth, the need for technically trained missionaries, equipped for some particular contribution, is stressed by almost every correspond-

ent, in other words, the need for technical missionaries. In this group short-time, mature and experienced representatives from the West are mentioned along with life missionaries; scholars and men of deep religious experience such as professors, or experienced religious workers, who may come for short periods of time. Especially desired in India are young missionaries who are full of the spirit of Christian adventure, to organize community service among rural populations, with a view of building up a Christian rural civilization in rapidly changing conditions.

Latin America, through Professor Braga, calls for specialists in religious education, in the interpretation of the Protestant faith to the intelligentsia groups, in rural evangelism and social service evangelism.

India, through Mr. Chenchiah, calls for "young men with vision who are prepared to live with small groups of Indians, trying new spiritual experiments or working out a Christian ideal." He believes the Indian Ashram or more informal Christian fellowship group, will soon come to occupy a large place in the development of the Indian church, and therefore believes that these offer a new challenge to young missionaries "who are reluctant to work organizations, but are anxious to venture forth in life experiments of great spiritual value."

South Africa, through Dr. Jabavu, appeals for specialists in social and recreational activities, like Ray Philips of Johannesburg; for specialists to work among students like Max Yergen; for specialists in agriculture, like Dr. East, now secretary of the Foreign Missions Board of the Northern Baptist Convention (colored), whose influence has continued in Dr. Jabavu's native district to this day.

Japan calls for Christian business men who have had experience in applying Christian principles to business situations, also specialists in public health education, in the latest methods in adult education, in nurse visitation to rural areas; also, specialists in art and music, able to coöperate with nationals in the production of church music, Christianizing of native customs, festivals, folk-lore, temple music and art.

Once again, the readjustments in relationships between the missionary and the Christian national do not mean fewer missionaries. "Readjustments in relationships do not mean few missionaries," declared David Yui in an interview some time ago. "Enemies of China and the Christian movement have sought to spread the impression that the Chinese Christians no longer feel the need of missionaries. This is a false idea. I think I represent not only the views of my Christian friends, but also of many non-Christian Chinese when I say that we shall be glad to receive back old mission-

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aries to China, and to welcome new missionaries who may come to help us. There may have to be some readjustments in the relationships and in lines of work, but such missionary readjustments should not discourage either the return of old missionaries or the recruiting of new ones."

Now for the last reason—the presence of foreign missionaries is more helpful than otherwise to the free and full self-expression and development of native churches. The advantages of their presence outweigh the disadvantages.

Quoting now from K. T. Paul of India: "Increasingly voices are heard which ask if it will not be best for the church to express itself entirely unaided. Some of these voices arise from a feeling of nationalism, or better, patriotism. Some of these arise from an earnest desire to see the church get on its own feet decisively." There is much to be said for both these views, and it is well that every foreign missionary while he realizes his undoubted value to the church, should study to eliminate any disability which may arise because of the presence of a foreign leader. But while this is so, the desire of the bulk of the church, not only the masses but the leaders, is clear.

"To them as to me," says Mr. K. T. Paul, "the advantages greatly outweigh the disadvantages." The need for strong and steady assistance is very urgent along certain lines, and the leadership in the church is developing steadily enough to offset more and more the dangers implied in the objections. "The chief matter," concludes Mr. K. T. Paul, "is that missionaries are desired definitely, consciously, wishfully and deliberately."

## DISCUSSION

**Rev. A. D. Helser:** The call for expansion is the call of Christ in the humblest Negro man's need, in the simplest man of China, or the lowliest man of India. We have Jesus Christ making the call. The fields are two. The one field is within our own hearts, and the other field is from Jerusalem unto the uttermost parts of the earth.

We have board members here, and board secretaries, and some missionaries. The Gloomy Dean of England, I think, expressed something that is happening to some of us. He said, not long ago, that we are coming to have a fatty degeneration of the conscience, not of the heart, but of the conscience. We have come to believe that certain things are impossible, that all of the alleys of which Bishop McConnell was speaking, are blind alleys, and that there is nothing beyond. We have said that if intelligent people like we are couldn't do it, nobody else could—and we have tried to block the way.

Dr. Aggrey said that in East Africa one time, after being entertained by certain officials, he went back to his hotel and found his baggage all piled up outside because certain white people in the hotel wouldn't allow him to stay under the same roof with them. He said that he wasn't surprised at no protest being made by the non-Christian people, but he was surprised at a certain board member of a Christian church that raised no protest. That isn't published in the book.

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We have fields of expansion within our own hearts, and the sooner we realize that, the sooner we will hear the call of Christ. We white people are very meek and lowly; we only have 47,000,000 out of the 53,000,000 square miles of the land of the earth under our control. We need to take this into our own consciences as a room and a field for expansion. Certainly Christ means to do more through us than He has in the past.

The need that calls out! Down in Lagos, where I was last month, I was talking at luncheon with one of the prominent government officials about the hospital work in Northern Nigeria, and I was telling him a bit about our little hospital that has a daily patient list of some two hundred. He said, "Isn't that wonderful that there are 200 pains eased each day?"

I said, "Yes, but there are a million that aren't eased," and I told him of one village in which we had had the privilege of doing some service, where I found many corpses, dead from smallpox, and a baby starving without the milk from its dead mother's breast. I told him of a young woman who came to us for help and her father and mother and brother dragged her over the stony paths to take her away from spiritual help. I also told him of the situation in Northern Nigeria where, under the crack of the government man's whip, pagans were taken into the government school and there taught Mohammedanism. One of my Mohammedan friends said, "We don't need to worry about teaching Mohammedanism, the government will do that for us."

A little leper boy came to me one day and said he had heard of the possible cure of leprosy, and he told me how he had been with three of his little cousins, one of his cousins had leprosy and now all four of them had contracted it. And he asked if I would take him back to our mission hospital where we are doing leper work. I took him back, but scarcely had I taken him back when one of his friends came and took him away. Ignorance, sin, selfishness, meanness—that is where the need lies. But these little ones calling out, that is the voice of Christ calling.

There was another little boy standing by him that day with his whole side burned away, having rolled into the fire at night. He told me his mother was dead and his father cared nothing for him, and he wished we would give him medicine to kill him. I said, "I will take you back to the hospital," and I carried him a distance of a quarter of a mile, and when I reached the place I was taking him to, pus was running down my arm and over my trousers. One of the ladies there said, "Missionary, you don't want to get yourself dirty like that." But he was Christ. Where else will you find Him? Where else will you hear His voice? I believe in the black man, I love him. And I venture to say that there aren't many people here today that would have the courage to say that they were better Christians than Dr. Aggrey.

The strings of camels come in single file,  
Bearing their burden over the desert land.  
Swiftly the boats are plying the Nile,  
The needs of men are met on every hand.  
But still I wait for the Messenger of God  
Who cometh late.

I see a cloud of dust rise o'er the plain,  
The tread of troops falls on my ear.  
The soldier comes the empire to maintain,  
Bringing the pomp of war and the reign of fear.  
But still I wait for the Messenger of God  
Who cometh late.



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They set me looking o'er the desert drear,  
Where broods the darkness as the darkest night,  
From many a 'mosque there comes the call to prayer,  
But I hear no voice that calls on Christ for light.  
But still I wait for the Messenger of God  
Who cometh late.

**Rev. Herbert Nicholson:** I notice that if you wax eloquent enough and turn your back to the Chairman, you can talk for nearly ten minutes.

There is one thing I want to specialize on, expansion in the literature work. How many of you people are interested in Christian literature? Get back of the Christian Literature Societies wherever they are working, in this and in every land. Our Society in Japan has a great many missionaries back of it, and quite a few of them are Japanese.

Two or three years ago I was converted to the cause of Christian literature, and I am on fire about that thing, but there is one particular branch that has been developed in Japan, and that is getting Christian literature into the daily press. It was started by Dr. Peters some fifteen years ago, and now extends all over the country. But I had a vision that instead of paying the papers to take our articles, they should be made to pay us for the articles, and so we started about three years ago, a Christian Newspaper Syndicate in Japan, of eighty-five newspapers, even extending into Hawaii, Manchuria, Formosa, California, and the *Japanese Times* of New York.

This month there has been begun in Japan the Kingdom of God Movement. It is a great movement. I want you people to get back of that movement in prayer. But they have taken as one of their central pieces of work, literature work, publicity work, and they have got a group of able writers, great people known all over Japan, and the idea is that every Sunday these papers all over the country will come out with Christian articles, religious articles, reform articles, submitted by these writers. I want you to get back of this in prayer as it is a wonderful thing. And if you are ever asked for money, help out there, too.

We must, every one of us, I believe, be doing something with literature. In our particular field we are selling these books. It is only a Testament, but we must have these with us. Fifteen hundred sold in one year is our record, 1,500 Testaments sold, not given away; thousands of gospels sold and thousands more distributed free. It is a great work. But in addition to that we get rid of all sorts of other literature, selling it all the time, and just to prove that I practice what I preach I have got a book that I want to sell to you. I have been out in that book room and looked at that literature table, and I asked some questions about a book there that came out last year, "Musa." I forget how many were sold, but it was an exceedingly small number. And that book there, that series of little children's books, wonderful books, only 5,000 of the whole series was sold last year! It is needed here as well as over there, but this book I am pushing for five or six reasons. One is that every copy that is sold gives Kagawa, the writer, twenty cents royalty. This book is, "Love, the Law of Life." Do you believe it?

In closing, look at this book out there, we have it for sale. Push it among your constituents; it has a message for us. We have got to have Jesus Christ so full in our hearts that that spirit flows out, and there is nothing between us but the love of Jesus Christ, between me and all my relationships. Dear friends, just one thought, and that is this—the thing we need is sacrifice.

**Chairman Drummond:** You are permitted to go five minutes; you are not compelled to.

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**Dr. Paul deSchweinitz:** When I came into the conference room this morning Dr. McClanahan was just talking about the work among the lepers, and this little historic testimony may be of interest and value.

The Moravian Church has been working among the lepers for over a century. The work began in South Africa in 1825, and it is now carried on in Palestine and Dutch Guinea. In all that century we have never had one single, solitary case where a nurse has contracted the disease in working among the lepers. Our nurses, who are all trained deaconesses, come in closest personal contact with them, wash their wounds, dress them, even wash the bandages and use them again when they haven't enough at hand. Yet, in spite of all that, we have not had, as I said, one instance in all this century and five years, of a nurse contracting the disease.

I mention that because you often hear all sorts of tragic stories and unreasoning fear about working among the lepers. I know nothing at all from the medical side, but I am convinced that no one need hesitate to work among the lepers if he will simply follow the ordinary precautions and directions given by the medical staff.

**Dr. Lloyd Balderston:** I just want to say to you that I thank God that one of the needed things is the cleansing of our own hearts on the race question. That will do more for the spreading of the Kingdom of Christ in non-Christian lands than any other one thing that American Christians can do.

**Rev. Charles L. Slater:** I represent about 280 missionaries and actively engaged workers in Africa, India, South America, Mexico, Central America and the British West Indies.

I arose for one purpose and that was to emphasize what I believe is the keynote of the great need of mission lands, and that note is the evangelistic note. I am not averse to other notes, but my observation as a missionary in Africa, my varied experiences in Latin America, and other countries—and I am glad to say that I am on my way to Mexico—is that man wants God. He may not express it, he may not tell us he does, but there is a hunger in the heart of men everywhere for a definite and positive Christian experience. And I am so grateful for those splendid statements made by two of the speakers that what we need above everything else is to bring men into personal touch with the Lord, Jesus Christ.

We have a wonderful church among the lepers in South America, in British Guinea, and I had the joy of helping to start that church. What a delight it was when I saw a leper praying. One time—I am Methodistic in my temperament—I got so happy that I put my arm around him, and they rebuked me, but I don't care. I hugged a leper once. He found peace and joy in Jesus Christ.

I want to say that it is to the glory of God that we have not had to retrench one missionary in all the crises of missions in the last twelve years, but have been able to continue to send out a few more, for which we are grateful to God.

**Rev. J. W. R. Netram:** Mr. Chairman and Christian Friends: As a native of India I just want to say this, that so far as my people in India are concerned, and I am speaking both for the Indian Christians and the non-Christians of India, there is nothing but gratefulness in the hearts of my people for the missionaries you represent, whom you have been kind enough to send to us during the last 200 years. The more these missionaries live with us the more a sense of gratefulness and appreciation is being born among the people of India.

Stanley Jones and I were holding a mission in the native state of Kolhapur. They gave us the State Theater Building for our meetings. For five nights, night after night, we had the most representative people of the city of Kolhapur, the State officials, and so on. The last night of the meeting one of the ex-prime ministers, a Hindu, was in the chair. At the end of the address he just said this: "Forty years ago I used to go to hear the street preaching done by these mission-

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aries, and we used to go not to listen to their message but to scorn them, to scoff and to disturb their work; and today, after these forty years I see that for five nights this crowd of from five to six hundred people has come night after night, and you have listened to these Christian messages with rapt attention and admiration. At any moment you could hear a pin drop. What has made this difference? Why don't you oppose these missionaries the same as you used to forty years ago? What has made the difference? Some would say it is education; others would say it is Western ideas which have come into India, but I, as an old man of 75, say that it is just because these missionaries lived among us."

And he emphasized the word "lived." Then he went on referring to the work of Dr. Wales and his associates in the hospital. He said, "You see these missionaries attending to our physical needs. Some of them, if they had chosen to do so, could have become millionaires, but they have chosen to remain poor and serve the people of India. You go to the leper asylum with its 800 inmates and see these missionaries and their co-workers washing the wounds of these lepers. It is this unselfish service, rendered to our people, that has made the difference in our attitude towards the work of these missionaries."

Stanley Jones and I were in Simla. They gave us there again the largest hall for our meetings. For the first time in the history of Simla the local talkies and movies were closed down. The companies running them didn't think it worth while to keep open. They said, "We might as well close down for the five nights these evangelists are here."

One night of the meeting a member of the Legislative Assembly was Chairman of our meeting. In his remarks he said, "Ladies and Gentlemen: The fact of the matter is that some of us non-Christians are better Christians than some of those who profess to be Christians." Then, turning to Stanley Jones and myself he said, "Therefore, you Christian evangelists, I say to you that your work is already half done; I wish you success in your enterprise." And then he went on and said, "You know in South India there is a learned Hindu philosopher who is trying to prove that Jesus Christ was an Indian of Tamil origin. Of course it remains to be seen whether he will succeed or not in proving that Jesus was an Indian, but," he said, "the fact of the matter is, that it is a compliment for Jesus when every Indian at the present time is trying to claim him." He said, "You go to South India and the philosopher says, 'Oh! no. He was a South Indian. He belongs to us.' You go to North India and the people of North India says, 'No, no, he belongs to us; he was a North Indian and he belongs to us in a special manner.' You go to Bengal and the Bengalese say, 'He belongs to us; Christ is ours.' And," he said, "this fact is a compliment for Jesus."

Of course Jesus needs nobody's compliment, but this is the way the situation is in India at the present time. The two hundred years of preaching of the gospel through the Northern missions in India is now beginning to bear fruit, and things are coming to a head. If ever India needed right leadership it is at this juncture, and I, on my own behalf and on behalf of my people in India, want to thank you, good folk of North America, for what you have been doing for my country, India.

**Chairman Drummond:** I am sure we would have been glad to have heard even further from Mr. Netram. A man who can close up the movies and that sort of thing is very well worth listening to.

**Rev. L. A. Gotwald:** I should like to emphasize one fact that has been mentioned again and again. The fact that I have come from one of the so-called mass movement areas in South India would lead you at first to think, "Well, why should a person from the mass movement area in South India speak about fields of need and calls for expansion where mass movements have gone on in the past?"



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And when I tell you again that the district in which I have been working, with the exception of one district in South India, has in it a larger percentage of Christians than any other district, that would also lead you to think that the field of need there is lacking and the work is well on its way. But those who are familiar with the tasks that have faced the mass movement work in the Telugu country of India know that the work has been successful, largely successful, among the outcasts, the lowest class of society, and I want to emphasize the great need of going on and going up through, as it were, the caste system, and reaching first, as we are approaching them, the sudras, the great middle class, the landowners, the property owners.

This problem of rural uplift is a very difficult thing when you try to uplift the outcasts, and at every turn are handicapped by their landowners and their employers for whom they labor, in many cases non-Christians. We are endeavoring all through that section to reach up, and are striving to reach that great mass, the backbone of the agricultural country, the middle class; and it is that field for expansion that I want to emphasize, and although mass movements have occurred in the past yet the call is for expansion and the needs of the field are great.

**Rev. Francis Shunk Downs:** Mr. Chairman, are not the abiding purposes of our Christ and the providences of our present-day world calling upon us and the churches that we represent for a forward-looking policy and program definitely evangelistic in its most adequate sense, and based upon our total responsibility in the world today?

Our Presbyterian Board a year and a half ago sent out a questionnaire of twenty-four or twenty-five questions to all our missions, seeking up-to-date and, as far as possible, accurate and authoritative information so that we might fairly ascertain the distinctive responsibility entrusted to our church in this day and time, and to plan on this basis a forward-looking policy and program for our whole Presbyterian Church. Does not the present missionary situation call for this today? Jerusalem has pointed the way and is pointing the way. We have heard much, and rightly, of the uniqueness, the indispensableness of Christ; that we should emphasize the things wherein He differs rather than the things wherein He resembles other great founders and teachers of religion; that we should stress both His deity and humanity; His atoning, redeeming cross; His resurrection power.

Is not the distinctive emphasis and purpose of the missionary movement evangelistic and essentially religious, and is not its aim primarily to evangelize rather than to Christianize? We look to the churches, these glorious younger churches that are rising, to do most of the Christianization and to complete with us the evangelization of their lands. Our chief business today is to confront the people of every race and land with the redeeming and sufficient Christ who can enable us not only to make a better world, but who can prepare people for that other world which we must never lose sight of in our motive and in our goal.

Furthermore, the world of our day is an explored world, an accessible world, a reachable world, a get-at-able world, a needy world, a calling world, a world in which the younger churches are rising with all their possibility, a world that is still unevangelized, with tens of millions who wait the coming of our feet for that redemption which is distinctive in Christ and in Christ alone, and which is at the very heart of the missionary message and the missionary enterprise.

What about the home church today? Does not the home situation today call for the expansion of foreign missions? Think of the church with its wonderful history and heritage, its millions of members, its organization that is practically perfect, its tens and hundreds of millions of money, its thousands and tens of thousands of young people streaming forth from its colleges and universities every year. Here it is, waiting for what? What, indeed, if not for a forward movement to complete the evangelization of the world!



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This year marks the nineteen hundredth anniversary of Pentecost. Do we need a fresh spiritual Pentecost? Can there be a fresh spiritual Pentecost save as it is sought in connection with reaching the whole world for Jesus Christ? If we pray penitently and believingly for a Pentecost that our whole world might be evangelized and won to Christ, will not God give it? Do we not owe it to the home church to confront it today with its total missionary responsibility? If we do that, I believe it will bring our church face to face with the living, sufficient Christ. I think it will throw the church back on God and its primary reason for existence. I think it will command and release the great resources of life and money that are going into everything else today because there is not standing out before the home church nor laid on its conscience or heart today the total responsibility which is ours around the world. Will it not command the manhood and imagination of the church? Will it not release the potential forces of present-day Protestantism? Will it not call out our young people who thirst for adventure and crave the kind of thing that we need to hold up to them? Will they not then put other things into the background and follow after Christ?

I know, Mr. Chairman, we have got to see this call for a forward movement against the background of the present situation, but is not the hour striking for just such evangelistic advance, based on our whole responsibility around the world, and in obedience to Christ within the providences of this hour? Foreign Missions have been too long on the defensive; let us get on the march! Let us realize immediately that the best defense is a wise and courageous offense, and that a victorious church is a marching church!

I think of a great New York daily that published at the time when Lindbergh was winging his lonely way across the wastes of the Atlantic, these words: "It is Impossible for him to Succeed." The next day that same paper hurled to the world in great headlines, "He did the Impossible." And a greater than Lindbergh hath said: "Nothing shall be impossible unto you; if thou canst believe, all things are possible to him that believeth."

And I would like to see this Conference, Mr. Chairman, representing the churches of this continent as well as the denominations that we represent, face squarely, prayerfully, seriously, during the coming year, in the light of the providences of this hour, this question of a forward-looking policy and program based on our responsibility for the world, with evangelism adequately thought of at the very heart of it.

**Rev. Fred Aden:** I have no New Testament in my hip pocket to sell. Neither am I like the Irish policeman who, after chastising severely the culprit whom he had recently arrested, said to him, "It ain't because I hate you that I 'bate' you; it's because I have the authority to do so."

It isn't because I happen to have the authority to speak that I come before you, but I am jealous for South America. We have heard a great deal about other parts of the world. We have heard about all sorts of missionary work, and it has interested me to hear a medical man say, "This is the thing that we must do." Another man says, "This is the keynote"; and another man says, "Evangelism, that's the thing."

I happen to be interested in educational work and I have heard no one speak for the schools. Some of you know so little about South America, as it is just recently that you have come to think of that as a mission field. I wonder how much of the work done by the schools in South America is known. How many of you have heard of Mackenzie College, and the various other ones? The Instituto Anglaise, in Santiago, Chile? I could name the American College in Bolivia, and many others. I wonder if you know about those institutions which are preaching the gospel there. At the Collegio Americano I can say that we have a very fine bunch of boys, about

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300 young men from the best homes, and we are trying to guide them in ways that are right. Those that come from evangelical homes we are trying to steer in the right direction and keep them close to God, keep them close to their home teaching; and the boys who come from other homes, we are trying to direct their thoughts in the way that they will think with us and pray with us.

I want to bring to your attention one thing which Mr. Brown spoke of but which as yet has not been mentioned by name, and that is, ought it not be the prime interest of every mission board today, as well as forty years ago, that there should be placed in every language group of the earth a living witness for Jesus Christ? We are following the teachings of Christ and His example, when we do so. He said, when they urged him to stay in Capernaum and build up a great work, "I must preach the gospel to the other cities also, for therefor am I sent." He said, "Other sheep I have which are not of this fold; them also I must bring." And I think that while He rejoices that the tribes of China, India and Africa have received the message and are being given the message in increasing power, He is looking to the hundreds of tribes of the earth and saying it over and over to this Missionary Conference, "Other sheep I have which are not of this fold; them also must I bring, and there shall be one fold and one shepherd."

He said, "Go ye into all the world and preach the gospel; go ye and make disciples of all nations." Did He not, when He said this, have reference to the tribal and language groups rather than to the political thought of the nations?

There is also need for the development of the missionary world in its present aspect. If we will put the right emphasis upon evangelizing the non-Christian peoples of the earth, there will be infused new energy and new power, and there will come upon us new blessings. It is needed in the Church of Jesus Christ at home. We must give the pioneer vision if we are to expect young men and young women to be on their tip-toes in eagerness to go out and work for God. It will release new money, money that is being held down because we are losing the vision at times of the multitude of tribes that have never had the gospel message. And then these tribes are open to the gospel.

Do you know that up to twenty years ago there was one language group of 13,000,000 people, speaking one language, that had no witness of the gospel of Christ in it? In that one language group today, entered nineteen years ago for the first time, there are twenty self-supporting churches and a large number of other churches that are rapidly attaining self-support.

Do you know that in French West Africa the French had their automobile route across the desert to Gaub before the missionaries of the church of Jesus Christ had the gospel in there in obedience to Christ's command? Thank God they are in there now.

Just one incident in closing. There are hundreds of tribes to which no message of Christ has ever been given. They are open to the gospel for the most part. Last July two missionaries from one group felt called by God to go to one of these aboriginal tribes. They went. Since that time the chief of all that area of aboriginal tribes has been saved. Since that time the interpreter, one of the twenty or thirty educated men in the entire aboriginal group, has responded to the call of Christ and is becoming a witness to Jesus Christ.

I would that this Conference would go on record that we make it our principal aim for advance to carry the gospel to the unreached tribes of the earth, and see the power of Pentecost come anew, as Dr. Brown said.

**Dr. Eric North:** As I have listened to the discussion this morning I have felt what I presume you have come to feel, a sense of a somewhat overpowering anxiety and concern at the size of the task that we face. And I have thought, as I have listened to what has been said, of the many other corners of the earth that have not been mentioned.

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I presume that everyone here could rise and name out of his own knowledge some particular phase of missionary enterprise or some particular area of work. I have been thinking of Central Asia and the Indians of Latin America, as you have been speaking of other places, and I feel that there is a field to which we must give urgent and immediate attention. I have been impressed with the variety or varieties of emphasis that have come out. Some feel the need of one thing, some of another. I have found myself reflecting upon the relationship of this year, as we have come to think of it, and the anniversary that it brings to us in our thought of Pentecost, and I have been asking myself a little bit about the meaning of that in the face of the problem that is before us all.

I think if we were to look into the period that preceded Pentecost we would be likely to find, if we thought about it, that Pentecost was certainly not automatic. It did not depend upon people whose minds were not open. It did not depend upon people who were not searching for life. And I presume that in the days that came before Pentecost, or between the resurrection of our Lord and Pentecost, that what the disciples were doing was thinking over again and again and again every element in their experience of the days in Judea and Galilee with Christ. They were thinking of the things that He had said; they were thinking of the things that He had done. They were trying to relate the discoveries that they had made about Him to their own historic tradition and their historic experience. And I do not believe that we can understand what Pentecost means and how it came to be unless we recognize that there was in the preparation for Pentecost what we would in our modern days call a re-study of our experience with Christ.

I venture to think that we shall perhaps never agree upon a sole missionary method or a single process of approach to our task, because that is perhaps not the Lord's will for us, for no one can hold the whole truth; but I venture to think that if we turn back to the gospels again and again and again, to find His approach to these things, we may find the way to move forward in His power in the face of this great task.

## STEWARDSHIP

DR. F. A. AGAR

In presenting this analysis and discussion of the relationship between stewardship and the missionary enterprise, five main topics are brought to your attention:

1. What is stewardship?
2. What is the relationship between stewardship and missions?
3. What are some of the causes for the failure to produce adequate support for missionary enterprises?
4. Would genuine stewardship produce adequate support for missions?
5. Some conclusions and suggestions.

It will be seen at once that this discussion not only concerns foreign missions, but the whole of the missionary enterprise. This is necessarily so because the demand for larger support on the part of foreign mission leaders is echoed by the leaders of every other missionary enterprise connected with denominational life.

Let us now proceed to our study of what stewardship is. Stewardship is the Lordship of Christ recognized and acknowledged. To enlarge this definition it might be put in this manner: Stewardship is the absolute acknowledgment of the Lordship of Jesus Christ, with the consequent administration of life and all its ways under the will and love of the Father owner. If this definition is correct, stewardship first of all concerns and is vitally related to life and all of living. Stewardship should produce a separated portion, for all gospel purposes, of the time, energy, talent, personality and substance or property. Stewardship, therefore, concerns far more than a steward's money. In fact, it is seldom possible to produce a steward's money with regularity and proper balance, until first of all there has been produced a worshiping, witnessing and working Christian life. To secure the money only, without producing these other spiritual functions, is a violation of proper stewardship purposes and tends to the ultimate loss of the money. Stewardship is not only individual but there is also a group stewardship. A church is a group steward. A foreign mission board is a group steward. It is possible in an individual capacity to be a good steward, and yet to fail in one's group stewardship, or vice versa. A steward, individual or group, is a servant under the orders of an owner; he is either faithful or a robber



and betrayer. The failure to properly apply and practice the principles of stewardship is the real cause for the failure to supply the proper financial resources for the missionary mandate.

Next let us consider what is the relation between stewardship and missions. Stewardship is essential to Christian living, and the acceptance of the Lordship of Jesus Christ. The same is absolutely true concerning missionary living. Primarily, missionary living is not a matter of individual belief or of like or dislike, but is essentially part of the Lordship of Jesus Christ which relates itself to every believer. In the teachings of God's word it seems plain that the acceptance of the Saviourhood of Jesus is an essential acceptance of His Lordship, because He is at one and the same time both Saviour and Lord. The rejection of His Lordship is vitally and essentially the rejection of His Saviourhood. Missions comprise an essential, vital, fulfillment of the person, plan and purpose inherent in the Lord Jesus Christ. Is not the repudiation of missions an actual denial of Christ's Saviourhood and sovereignty? Stewardship and missions bear the same relation to each other in the spiritual life that veins and blood bear to each other in the physical realm. Without veins, blood would be of little use, and without blood, the veins would be but a dead channel.

Inasmuch as missions or the salvation of the world was the effect of a great cause in the person of the Lord Jesus Christ, it would seem impossible to differentiate between stewardship and missions, or missions and stewardship. They are one and the same. To be a good steward is to be missionary. To be missionary is an acknowledgment of good stewardship.

Missions and stewardship are not matters of voluntarism but part of the Lordship of Christ. Can there be a basic right to voluntarism in missions when there is a specific command to every individual from their Lord Jesus Christ? Voluntarism was exercised and surrendered in the giving of oneself to the Master. To accept the Saviourhood of Jesus and reject His Lordship is trifling with life and love. The plan of Christ to save a lost world is inseparable from the person of Christ. To accept one is to accept the other; to reject one is to repudiate both. A steward carries the cross given by his master. The missionary enterprise is essentially a part of the stewardship of life and is vitally part of cross-bearing.

Next let us consider what are some of the causes for the failure of the local church to produce adequate support for missionary enterprise. This is partly due to conditions in the local church. The one great first cause is an undisciplined, untaught, easy-going, compromising church membership. Here are some other related causes and effects:

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1. Expensive new edifices. They entail increased overhead, but these are essential to the future Kingdom enterprise.

2. Disintegration of the unity of the local church. Segments of the local church tend to become self-sufficient and unbalanced in their collection and distribution of monies. Often they are strongly anti-missionary. They are easy marks for itinerant sob stories. These church segments distribute large sums of money which does not always appear in church records. Just recently I handled one church that had sixty-nine organized groups within its life. Each of them had a treasurer, grabbing money regardless of the other sixty-eight. That, you say, in a church? Well, no, that really was a lunatic asylum, because that is the mark of insanity when you cannot coöperate.

3. Disloyalty of local members to the denominational program. They have joined, but have not united in every case. Undenominational and independent missions get much money as they often have freedom of approach.

4. Cowardice in dealing with incoming members. Missions are not considered essential to Christian living. A profession of faith in the Lord Jesus Christ should essentially compel participation in missions. Members are taken in without knowing their definite obligations.

5. Fear of present members. A compromising attitude, which allows them to reject the plans of the Lord Jesus Christ. In the face of a mandate from the Lord Jesus Christ, the church trifles with cowardice and fear; as a result the members are saying with one side of their mouth a word of acceptance, and with the other side of their mouth they are saying the opposite, a thing of rejection. Therefore, in logic they have said nothing. The cry is too often, "If we do anything with that situation we will have trouble." "And," I ask, "what have you now?"

6. Untrained, unenlisted lay leadership, due often to an unprepared, self-seeking clergy.

7. Failure to realize a relationship between the center and the extremity of the body of Christ. The Coolidge lad died at the center from a simple injury to an extremity.

8. Easy-going, rather than a cross-bearing discipleship.

9. It is not understood that primarily missions is not a matter for our belief or our like or dislike, but is essentially a matter of the Lordship of Jesus Christ.

10. A divisive educational program much of which is harmful, because directly related to money production. Educational values are almost always slighted for present production of monies.

11. Men are too often charged with the sole care of the local church finances, and consequently local church maintenance and missionary

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production get out of balance, or the local church gets its money at the expense of missions. This would not be so in the same proportion if women were given a proper place in the control and handling of local church finances.

12. A fair amount of mission money is constantly being misappropriated by church officers for local church expenses. In other words, they steal the missionary funds.

13. The individual of more than ordinary possibilities has often been neglected and "protected" against personal solicitation. Many well-to-do people will not give all they have to distribute through local church channels. Here lies a large field for personal cultivation.

14. Too often we have used high pressure methods which tend ultimately to lose both the person and his or her money. Emotion, need, are secondary; love, obedience, are first. We have gone after the same people again and again and neglected the others.

15. The present beggar is more obvious than the far away unsaved. But nearby beggar is often a fraud or grafter, while distant unsaved is in fact the one whose real keeper we are. Nearby orphanage can often be sold easier than one across the water, unless the basic functions of a Christian steward have been reached.

16. Missionary education and stewardship are in reality like the two lungs, intended to produce proper respiration. One has been neglected, while the other has made unsupported advance.

17. Gone after money instead of the person. Developed one function and neglected the others. Get a life right with the Lord and money must be produced by that life for all Kingdom purposes. Churches have sought money and neglected people, whereas a proper spiritual cultivation and education would produce people and their money for all purposes.

18. A plea based upon needs and vision alone is unsound and defeats itself in the end. Obedience and love are basic and essential to Christianity.

Without the local churches and in the missionary organization are found some causes for the present failure to provide adequate resources for the missionary enterprise.

(Now I want your sympathy as I present these to you because I am in the position of a doctor with a patient, and he has to say some things that the patient perhaps will not like.)

1. Missionary organizations have tried to erect a superstructure of missionary information and interest without having built a foundation upon which to stand the superstructure. Here is the proof.

(a) Less than five per cent of church members have any vital relation to missionary work in their own neighborhood.

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(b) Less than thirty-three per cent of church members invest any money in missionary enterprises. Half of that group of thirty-three per cent pay only a small, inadequate amount, just enough "to get by with."

(c) Missionary organizations often promote group production through segments of the local church, which practice tends to destroy the processes of proper individual production paid through the church missionary treasury.

(d) Concreting is dangerous except where there is a developed stewardship obedience. It has a tendency to develop narrowness and pride, rather than breadth of character and internationalism. It is one of "the easy ways" of producing immediate monies.

(e) Some missionary leaders often are not averse to encouraging the production of monies by illegal, unjust, unspiritual and profit-seeking means. This defeats spiritual production very quickly, and ultimately destroys it.

(f) Money needs have often obscured a greater need of life and love. Money has been sought regardless of life and love. There must always be spiritual compensations for money invested by any child of God. We are trying to sell missions on the basis of needs and opportunities, or emotions and prejudices, likes and dislikes, rather than upon Lordship, oneness with Him, obedience and love. These are the basis of Christian stewardship.

2. The missionary cause has a divided front in the face of its constituency, but there is improvement in this direction.

(a) Home as against foreign. It is still somewhat home against foreign, or city against state, or one phase against another phase. There has often been competition rather than coöperation.

(b) There is danger in the teaching, "For ourselves—For Others" when used to harmfully differentiate between two phases of what is one essential Kingdom task.

3. The piratical approach of some irregular undenominational and interdenominational piece of work have a deleterious effect upon the denominational enterprise. Loyalty in love needs to be taught in the churches. I have no right to support any other woman, not even my mother, at the expense of my wife's proper and necessarily first support.

4. The chaotic divisive condition of the present missionary appeal is still very apparent. Each cause is still largely seeking to fill its own needs, regardless of others.

5. It is tragically true that two-thirds of 24,000,000 people in the churches virtually reject Christ's world plan, and yet expect a salvation for themselves through the rejected plan of world salvation.



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6. Theological differences. These tend to disloyalty in money support and lead to the diversion of God's monies.

7. Emotional production, or the sob story. This often leads to regret and anger. Does not basically build character.

Finally, let us ask the question whether a real stewardship on the part of the church members would produce adequate support for missions. The stewardship teaching is perhaps a matter of quite recent development. At least this is true concerning the intensive presentation of stewardship principles and practices. Before this period, stewardship existed in many a life, but it did or had not become generally articulate. Since this intensive presentation of stewardship began, the production of money for Kingdom and church purposes has largely increased. This is true even when one remembers the lessening of dollar values, and the smaller spending value of the dollar. If, under a proper stewardship, every church member separated the first fruits of all money increase to the extent of at least a tenth, and upon the first day of the week presented himself and his substance before God and gave in balanced proportions to the gospel work at home and abroad, there would be money enough in hand in five years to proclaim the gospel to all the world. Half of this production of love and obedience would double the amount now spent upon the home bases and would also furnish more than \$700,000,000 a year for world evangelism.

More money is being produced from some church members than ever before, but the range of distribution is wider than ever, and more unbalanced than in previous years. Part of this advance can be safely and definitely credited to stewardship and church efficiency teaching.

The range in distribution covers:

1. Local church maintenance.
2. Local church buildings.
3. Denominational missions and beneficence in the general program.
4. Schools and colleges.
5. Local denominational institutions, such as orphanages, hospitals, etc.

6. Sectional church group giving. Most of this is wasteful of resources. Let me give you an illustration. A little while ago a physician friend of mine visited a church and captivated the young people. His budget was utterly inadequate. He told me he was washing his bandages again and again and again, and yet, after his visit the young people went around the church and picked up \$120 to buy him a present of a camera, and he had a camera, instead of an

addition to his budget. That is what I mean when I say that much of it is wasteful.

7. Undenominational and interdenominational causes properly constituted.

8. Waste causes, such as cannot obtain support through regular channels so are presented irregularly. Competitive, individual or fraudulent pieces of so-called missionary work.

9. Charities not connected with gospel channels. At least six of these channels of distribution are related to forms of foreign mission work. It needs, therefore, to be recognized that there is a problem of distribution as well as a problem of production. To produce, and then distribute improperly, is to face defeat. The fact is that only a real, constructive stewardship will cause a proper balance to be maintained in individual distribution.

Conclusions and suggestions: When a full understanding of all the facts involved has not been arrived at, any analytic presentation based upon partial figures, or misunderstood conditions, will not help the situation, but will hinder the realization of what is really to be desired. Conditions are far more revealing than figures that can be misunderstood or misapplied. Special pleading, based upon a presentation of partial statistics, does more harm than good. The study that needs to be made must not be simply on behalf of one great phase of our whole task, but in the interests of all phases and the whole missionary task of the local church. The seat of most of our difficulties lies in the life of our local churches and in the places from whence comes their leadership. If this little presentation should lead up to a more thorough study of all that is involved in missionary support, the purpose of the United Stewardship Council will have been accomplished. To such an end we pledge our support.

There are several suggestions that might be offered here in ending this preliminary analysis:

1. There is an immediate need of keeping up the interest of present producers by constant cultivation and information, separate and apart from a definite and immediate appeal for money.

2. It needs to be made plain that our missionary agencies are not beggars appealing for charity, but are in fact the individual stewards in the membership of the local churches, obeying their Lord's dearest desire and essential will through a group stewardship.

3. Our missionary forces must assume a vital share in the task of reaching, for all of the Lord's purposes, the unenlisted part of the local church membership. About 70 per cent of 24,000,000 church members are in this class. To this group no primary approach can wisely be made for money alone. The quest must be for all of life and love. Yet from this group must largely come the added and

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adequate resources needed to do a complete piece of gospel work around the world. They constitute today the undiscovered, unopened gold mine in the Kingdom of God.

4. The basic causes in the local churches behind present tendencies of distribution need to be studied and better understood, then correction must follow. Now, many of them are basically wrong and unwisely wasteful of God's monies, and are generally misunderstood. A good stewardship is needed at this point.

5. We need to focus attention upon methods of receiving and dismissing church members. There is no Scriptural teaching for any one method, but there is an expectation that these things will be done decently and in order, so that God will be honored and His Kingdom purposes served. Here is a chance to make practical the repeated utterances concerning church union. Until we can work together for such an objective, there is no use in planning a mechanical union.

6. Finally, the hope is here expressed that before it is too late a basic and sound policy of stewarding incoming members of missionary churches will be insisted upon, in order that those far-away groups of nationals shall not be troubled by the careless handling of new-born souls which prevails at home, and that on the threshold of the new and spiritual life, the native Christians may be taught to be good stewards of all of life and of its elements of time, energy, talent, personality and money. If we can save the missionary churches from the tragic money condition that confronts us at home, we shall greatly advance the Kingdom of God. To these ends the United Stewardship Council again pledge their persistent and loyal support.

Now we have a few minutes for questions. I do not want anybody to make a speech, but I should be very glad indeed if you would question me. What would you like to ask?

## DISCUSSION

**Dr. David McConaughy, Jr.:** Mr. Chairman, after the incisively keen and concisely strong, forceful paper from Doctor Agar, I greatly fear that in trying to add I should only subtract. When the church comes to the concept of Christ, of stewardship, obviously there will be a great reinforcement in leadership and a vast increase in her resources here on the home base. But what I am far more concerned about is that in the younger churches across the seas from the very first this great concept shall be given its rightful place, which it has never had as yet in the church at home.

And I may state just one or two facts by way of commentary. In the first place the invitation that came to me a little more than two years ago from the General Assemblies of the United Church in India, Korea, and later in the Philippines, reinforced since by invitations from the National Councils of China and Japan (which can't be responded to at the present so far as we can see) reflected a state of mind indicating that the younger churches will do what the churches at home have largely failed to do.

And may I just state one fact as to the attitude of the church out yonder.

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When they learned in India that I was coming without expense to the church at home or abroad, they insisted that from the time I set foot on the Peninsula at Bombay until I left Colombo four months later, I was to be their guest, at their expense. And if I had time this morning to tell you of the voluntary and wonderful way in which, out of their poverty, these Indian Christians actually did provide for my expenses across India, I could give no more eloquent tribute to the reality of the spirit of stewardship that has begun to dominate them.

May I say that seed corn is being provided for the following up of what was done in the clinics at some 65 centers, involving 290 sections, from Bombay to Tokio, last year. I tried to gather up on board ship from Colombo to Manila, the subject matter of those clinics in five chapters, which I entitled, "Mother Earth." Already, just within a week, I have received the Visayan edition of it, one of about ten editions which have already followed the publication in Manila of 5000 copies in English. And they are providing charts in languages and areas that I actually didn't get to.

The leader of the United Lutheran Church in India, the Rev. Philip Augustus, prepared in Telugu charts, two by three feet, to put on the walls of the churches in that area, although I didn't get into the Telugu speaking area at all.

I must not take more time. I will simply say to you that the official bodies of the churches in India and Korea have already erected departments of stewardship and put them under strong leadership, and even within a week there has come to me from the National Council in China, an urgent appeal for someone to come, after perhaps a year, or, if necessary, two years, to spend a whole year in the China field in order to sow broadcast among the churches there this seed, and above all to help them plan for permanent programs that will bring abiding results.

**Dr. Agar:** We are faced with a spiritual situation in this lack of money. Primarily, it isn't money that we lack; it is life. When I dabbled in medicine in Africa, I used to have some patients that had a perfect heart and a fine pair of lungs, but they had some trouble down here. (*Indicating stomach.*) Now they didn't die down here (*stomach*); they died up here (*heart*) from what was wrong down there (*stomach*). Now here is your spiritual function, the heart, worship; and you die up here from the wrong that is down there.



## EVANGELISM AND PROBLEMS OF THE HOME BASE

### *I. How Preserve the Place and Power of Religion in Missionary Education*

MISS RUTH ISABEL SEABURY

In a recent conference Dr. Speer expressed his feeling and the feeling of all of us that it should be the aim of missionary education to make very clear the central purpose of the missionary enterprise, to make very clear Jesus, the good news about Jesus, what He was and what He is; what He meant and what He means.

I would add to that just one bit of explanation, to amplify a point implicit in it, which it seems to me of fundamental importance in the missionary education of the work that we have in our hands, the creation for the whole church of attitudes and purposes which shall carry out that implicit purpose of Christ, that shall express the good news in terms of human behavior in our churches around the world.

Now how shall we do that? It seems to me that there are three points I would like to call to your attention in that connection. In the first place I think we need to meet people where they are, in building a program of missionary education. We have done that on the age ground. We have tried to grade our program to meet all ages of the church, and we have more or less succeeded in that. But I think we have two great areas of shortcoming, one at the point of where people are in knowledge. May I illustrate that point?

I have recently been visiting our churches in the Middle West. There I came in contact with church after church where the women had been studying the problems of missions for years, where they felt very well up on missions, and where they talked about it as one of the men of my acquaintance out there said to me: "You know, I always feel as if I had dropped by mistake into a secret society whose lingo I couldn't understand at all, because the women of our churches talk about it with so much familiarity that they leave me miles behind."

I have recently been watching the progress of a church, the chairman of whose missionary society for the first time is a man. The women are laughing at him; he seems to waste so much time, but I just glory in it because it seems to me he is having his first initiation into the real expression of his Christian living, the expression that reaches around the world. I have watched him with great interest as he has tried to do that.

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And then we need to realize that certain types of people are interested in certain people of the same type. I have been getting some rather amusing illustrations of that. When I was visiting the mission fields I talked with a young Chinese pastor, coming up the coast of China, and he said to me, as we went along, "Do you have, by chance, any villages in America?"

So we begin again to talk about village churches. He was thrillingly interested in our village problems, and when I came to America, out in the Middle West, I told that to a group of village pastors and they said, "What did he have for his problems? Let's hear about that. That is what we would like to know, too."

Then we have, I think, often had a serious group of shortcomings in the point of meeting people where they are, in the phraseology of modern life. Last summer, in attending the Summer Conferences, that was brought most painfully to my mind. I talked with one girl who said to me, "I have been watching a great missionary here on this campus; she is a wonderful woman. I would give my soul and all I possess to have her experience and her spiritual background. I can't find it. I have talked to her about it and she has talked to me in theology." Now she didn't think she was. I took that girl to another missionary who had learned, in tender conversation with everyday folk in China, to meet people where they are. And she talked to that girl about Jesus' way of living, and about Jesus' solution for the great heart and soul and life problems of all of us. And that girl, day by day, grew into a constantly closer fellowship with those women and men whom she had watched from a long distance away for a number of years, and into a constantly closer fellowship with the Christ whom they, too, followed, but whom they had never been able to interpret to her before.

Then last summer I met a group of young high school boys who said to me, "We have been listening to some of the missionaries; they are wonderful people, aren't they? They have things that we would like to get, but they talk about them in a way we cannot understand." I said, "What is the particular thing you don't understand?"

"Well," they said, "we have talked individually with a group of these young missionaries and they have, every one of them, talked about giving the Gospel, and we don't know what they mean by the Gospel."

Now we have to plan for that in framing our missionary message in missionary education.

Then it seems to me that in the second place we need to enrich the content of our missionary education. We have done a great deal with methods for years. It seems to me we have often overempha-

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sized the importance of methods and devices in our missionary education program, and we need to do a great deal more on this one point of content. What is the message? What is the job of the church? What are people doing for Jesus?

In the first place, along that line I would like to see us do a great deal more on the human side of showing what Jesus has meant in the lives of men and women, and boys and girls, and young people around the world. I found, after my return to this country, when I began talking in the churches, that as long as I did talk to my friends there they would listen thrilled, when I talked about the experiences of people with Jesus today, the transforming power of Jesus in men's lives today; when I would talk to them about the universality of the problems of youth and of men and women around the world; when we could talk together of the heart hunger for religion, for something spiritual, for a program of partnership with God that was felt in the hearts of students in India and China who had told me about their problems—when I could talk to them about that they were held breathless and became somehow more conscious of their own need of God and their own desire for communion with Jesus through the consciousness of these others who need Him and are trying to find Him.

And then I think also we have to enrich the content by being frank on the problems of our missionary enterprise. Recently I traveled one half a day with one of our pastors who said to me early in our ride, as we were visiting churches together, "Give me some real dope about the missionary enterprise."

I said, "What do you mean by 'real dope'?"

He said, "I mean real dope. I have heard a lot of your secretaries and missionaries and they paint such a rosy picture, but I would like to know the ins and outs of the whole thing."

Every one of our most searching problems was of profound interest to him. He said, "Why don't you people talk about that more? You just talk about one problem of the mission boards and that is the deficit."

So I think we have to be more frank on that point of our serious, deepest problems. A group of high-school boys sat, and I watched them, listening to a missionary who had just returned from his field. He gave a really interesting address, so all the adults of the church agreed. It was quite full of stories; he told one funny story after another, and at the end of that session a woman said to me, "How wonderful that must have been for the young people."

Well, I knew better. When we got outside one of the boys said to me, "Say, what an awful lot of bunk that man handed out, didn't he?" I said, "Why? Why did you think it was bunk?" "Well,"

he said, "you know life isn't so easy here, and I can't believe it is so easy over there. Somehow or other I have the feeling that the young people over there don't have it so thrilling and exciting as he made out. I believe they must have much the same problems that we have here."

And it seemed to me that that man had wasted a great many funny stories, when he could have been talking about the real issues of the people today.

Then I think we have given far too many statistics. I don't believe that you can give much concept of the religious power back of our message, or much of the content of the Christian thought in it, through the statistics of the number of converts or the number of people in the hospitals, the number of in-patients and the number of out-patients. I would like to have us get a little farther away from that and into the religious content that transforms men's lives and their minds and their social backgrounds.

Then I think we must give a great deal more practice in carrying responsibility. Someone said in our Conference that the church has ceased to carry the responsibility and has dropped it upon the mission boards. To my way of thinking that is exactly what has happened, and that is why it has happened, that we have not given sufficient training in the carrying of responsibility to every member of the local church. We need to have little children given their experience with actual pieces of service that they can do, actual attitudes that they can express in living now, not some day, but now. I think we need to share with young people opportunities for concrete service that will help them to feel closer to Jesus themselves and closer to the problems of their friends in other lands because they are doing something about it.

I met a group of young people in a Summer Conference at Ceylon, and they said to me, "How about your young people in America? Ours over here talk a great deal but we don't do so much." And I went home and told that to one of our conference groups in America, and they said, "Well, that is exactly just like us, we talk too, but who will help us to find something that we can do about it?" I don't believe that a constant giving to a thing called a Board is quite enough; that in order to share this feeling of responsibility one must have a sense of the job itself and a partnership in that job, and that is what I would like to have us do much more of.

We are having a good many experiments along that line, things that some of us call projects and you don't know what we are talking about, but whatever you call them, I don't care much. It seems to me you have got to share a feeling of partnership that shall come only by experience in doing the job.



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That responsibility, it seems to me, can be carried out in many, many ways. It can be presented in books, in courses, by personal interviews, by dramatics—almost any method. We have plenty of methods and we need to use those methods towards this great end. In the first place, may I introduce to you two little books that will illustrate what I mean. This little book, called "Kembo," is a story of a little girl in Africa. I hope you will all give it as a present to your little nieces and nephews and grandchildren and children. It is a book to put in the hands of beginners. I saw it given to a little four-year-old girl who read it through, or rather she had it read to her, and she had it read so often that she learned absolutely every word by heart and repeated it constantly. One day, walking down the street with her mother she said as she was plugging along, trying to keep up with her mother, "Little Kembo's legs were strong and sturdy too, weren't they, stronger and steadier, I think, than mine?" That night she said to her father, "You know, brown is a lovely color, isn't it?" "Yes, brown is a lovely color." "Then why does Mrs. Jones call Mary a nigger when she has a lovely brown color?" And when the little problem of race was brought out to her and discussed, she said, "That is something I am never going to do." To my way of thinking she had begun her experience in a missionary attitude.

Then I have in mind, also, a book which is called "Seven Thousand Emeralds." It is a most weighty story, mightily written, I think, which gives to us a group of experiences of men in the practice of living with Jesus. Some of them are Filipinos and some of them are Americans, but they are all of them experienced with Jesus. I watched a man read that book absorbed. He told me afterwards that he sat up half the night to finish it, and when he had finished it he said, "I would give anything if I could have an experience like that one. I couldn't, but if only someone had started me earlier, I think I could have had."

As we talked together, he and I, we finally agreed that there were things that he could experience now of that particular type of companionship with Jesus and those who are representing Him around the world. We talked of some of the concrete ways in which his partnership could be expressed, and some of the experience that he could gain from it.

Then that partnership can come through best, it seems to me, an actual contact with our friends around the world. A man like Mr. Netram here in this Conference, put into contact with lives of young people and men and women in all our churches, would evangelize the church and evangelize the communities with which he came in contact.

## *II. How Preserve the Place and Power of Religion in Missionary Recruiting*

JESSE R. WILSON

*Madam Chairman and Friends:* In the presence of witnesses I should like to make a request to the American Board to release to us, at least from time to time, the one who has just spoken to us, Miss Seabury, that she might have what I am sure would be a very effective part in this whole recruitment problem which is before us for consideration at this time.

Only recently I heard of a Canadian preacher, working in pioneer fields, who had a very vivid and engaging way of telling Bible stories. For example, in telling the story of David and Goliath he said that when David confronted Goliath, Goliath said, "You young sap, I will just pulverize you," and David by way of reply took a smooth stone, put it in his sling and let him have it, and it stunned him perfectly, for such a thing had never entered his head before.

When we get out in certain college groups, talking about foreign missions and about becoming foreign missionaries, we perfectly stun the students, because in many cases such an idea has never entered their heads before.

I am tempted this afternoon to deal more or less generally with this question of recruitment, but the topic as it has been presented to me, it seems, confines what remarks I have to make here to just one phase of the whole problem, and that is, "What is the relation between a missionary recruitment program and evangelism?" Can we go out into groups of young people on a missionary recruitment program and so speak and present the whole question of missions as to produce, in some measure at least, certain evangelistic results which will manifest themselves in the lives of the people who hear us and who may perhaps become missionaries, and also in the outreach of their lives after they have become missionaries.

I think all of us would recognize the term "by-product" as being something which is produced incidental to the production of something else. And those of us who have studied foreign missions, and foreign missionary promotional schemes, know that by-products manifest themselves all along the line, that perhaps there is nothing we do under the general heading of foreign missions but what produces by-products that are quite significant in themselves.

We go back in our thinking to that interesting statement of Jacob Riis, who said that every time he gave a dollar to foreign

missions, ten dollars' worth of energy and zeal for the work here at home was stirred up within his own heart and mind.

We have pointed out to us from time to time certain churches which have a very large benevolent budget, a good part of which goes to foreign missions, and almost invariably those churches are the churches which have the least difficulty in raising the budget for their local expenses. The further fact is usually true that those churches are doing the most in their own local communities.

Those of us who have had the privilege of going out as missionaries know that by going out we have, at least in a small circle of friends, created renewed zeal and passion for the task here at home.

The question is, In this whole foreign missionary enterprise, as we are thinking continually of people in other lands, do we produce evangelistic results at home? Are there evangelistic implications in the whole story? I am free to confess that we can do a certain type of missionary recruitment that has no evangelistic implications whatsoever. We can go out to groups of young people, for instance, and appeal to a certain romance which we find even in this hard-boiled student generation, a desire to get out into the currents of the world's life, a desire "to go places and see things."

A missionary recruitment policy or program that turns on that one idea alone, or chiefly on that, doesn't have very definite evangelistic implications. It seems to me that, if our recruitment program centers pretty largely in two ideas fundamental to the whole foreign missionary program, we shall have evangelistic results even in the doing of missionary recruitment itself.

One of those ideas is that perhaps no one should ever become a foreign missionary who does not come to his missionary purpose with reference to the great purpose of God for the life of the whole world. It seems to me that as we look out on the world and begin to consider seriously what we are going to do with our lives, whether we are to be foreign missionaries or to work in some other field, we ought to consider what God Himself is about in the world.

There are about two fundamental Christian assumptions underlying this idea. One is that God does have a great purpose for the whole world. Jesus, as He looked out on the world, saw the Father at work. He was conscious of the fact that God was Himself active in the meeting of the great fundamental needs of men and women and little children around the world.

The other Christian assumption is that no man who is a follower of Jesus Christ has the right, although he may have the privilege, of deciding on the place or the form of his life work, without reference to this great purpose of God for the world, which is infinite enough to include a detailed purpose for his own individual life. In other words,

that God in his purpose for the world, has a purpose for us, and that we have no right to choose our purpose without reference to the purpose of God for the world.

Now, when we present students with that fundamental idea of God Himself at work, with Jesus' conception, "the Father worketh hitherto, and I work"—a conception so dominant that he said over and over again as he made personal to Himself this will of God for his life, "My meat is to do the will of Him that sent me, and to accomplish His work. The Son doeth nothing of himself, but whatsoever things he seeth the Father doing, these also the Son doeth in like manner"—when we confront students with that conception in connection with this great fundamental question of what they shall do in this world, it causes them to re-think, in many cases, their whole life program, and it leaves them face to face with the need of that personal commitment to Jesus Christ as Saviour and as Lord, which means evangelism in their own hearts and lives.

The other chief point of emphasis in a recruitment program seems to me to be that no man should become a foreign missionary who cannot go out with something of a warm, vital, growing Christian experience in his own heart and life. In this day, when we are talking a great deal about the human needs, the need for food and clothing and shelter and things of that kind, we find in the colleges a great many people who are willing to go out and help to meet some of those fundamental human needs. They say to us, over and over again, "If you can get me a job out in India I will be willing to go, but I am not interested in this thing you call religion; I am not interested in becoming a missionary." It is very difficult at times to get over to some students the justification of the mission boards in always insisting that those who go out as missionaries should have this plus element in their lives, a warm, vital, growing experience of Jesus Christ, and a desire to share that experience above all things else.

To me it is rather a significant thing that in the foreign missionary enterprise today we have at work men who are doctors, women who are nurses; we have preachers, teachers; we have architects and builders, and a great range of miscellaneous types of workers. And yet we classify them all as missionaries. Isn't it because at the very center of our missionary movement today there is this idea, and it ought to be kept central in our recruitment program, that whatever else a man is, no matter what his vocation day by day is going to be on the mission field, above all things else he ought to be one who through his life and his words is sharing the good news of the Kingdom of God out of the genuineness and reality of his own warm, growing Christian experience.



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Now, then, when you make that point in dealing with students, either in groups or with individuals, you will find that over and over again students come up to you and say, "What do you mean by a Christian experience; what do you mean by an experience of Jesus Christ? I have a prior question. I am interested in missions, but something that you have said, something that I see in you or in other people that I have heard talk on this, makes me think that having a Christian experience is a thing quite essential. Now what do you mean by it?"

I should say that no one of us would want any better evangelistic opportunity than just that sort of an attitude, and I am glad to say that in the colleges today it is found with increasing frequency.

It has been my privilege to be associated in some of the student meetings which Dr. Mott has conducted recently, and over and over again, following his presentation and the question period, students have come to me saying, "That is all right. We have a prior question, though; what is this Christian experience that you are talking about?" I think it is that plus element, on top of skilled training, the best that we can get, that each and every missionary ought to have. In our recruitment program if we insist on this we shall get evangelistic results in the groups at home and we shall send to the mission fields men and women who can win people to Jesus Christ as their Saviour and Lord.

May I try to make this just a bit more vivid, because really, in stating the proposition, I am appealing to you all for help in doing this thing which we feel is necessary and which sometimes we fail to do because we don't know how. In doing this I am going to dare to use an illustration out of my own family. We are fortunate enough to have four children, three boys and a girl; and we also have in our family a dog. The dog's name is Simba. He was given that name because we procured him soon after our children had seen Martin Johnson's pictures of wild animal life in Africa, and in playing with the dog one day he made them think of the African lion, Simba, crouching in the grass; and so they named him Simba. Simba is pretty much a member of our family. In the bad grammar of childhood he is "all of their dog." He belongs to all four of the children, but the little girl, I think, loves him above all the rest. She loves him so much that we can't speak at all disrespectfully of Simba or carelessly to him without really wounding her heart. When sometimes he gets in my way and I say, "Get out of here," and chance to look at my little girl, I see a curl of her little lip which indicates that she is wounded because she loves this dog. In fact, it is so extreme, or from another point of view so beautiful, that the other day in our family circle, when we were reading those words of

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Jesus, or were about to read those words, "give not that which is holy unto the dogs," I simply skipped that verse.

To me that is one of the purest expressions, or one of the most vivid expressions of pure love that I have ever seen; and in our recruitment program if there is something in our message, and something in our lives that reveals to the people with whom we are dealing a love for Jesus that somehow is so deep and so vital that we are hurt when people speak disrespectfully or carelessly of Him, or to put it positively, that our love is so deep and so vital and so warm, out of the gratitude of our own hearts to Him, that we could wish everybody in all the world, even if all their other needs had already been met, might know Him as Saviour and Lord, and love Him with the same kind of love with which we love Him—then, I believe there would be evangelistic results all along the line.

### *III. How Preserve the Place and Power of Christianity in Finance Promotion*

MRS. F. I. JOHNSON

Money for missionary work should be dealt with as a spiritual, not a material asset, for such it is. The securing of it is governed by spiritual laws that are as inviolate as the most nicely balanced and exacting laws that govern physical health, harmony in music, perspective in art, balance in machinery, production in agriculture.

Securing finance for missionary work is easy; winning its possessor is the difficult part of this sacred task. To achieve this satisfactorily calls for the strict, joyous and sacrificial observance of certain laws. After eighteen years of experience I believe that where a large budget is involved, the observance of the following seven laws is practically universally necessary to permanently successful finance promotion: (1) The Law of Sincerity; (2) The Law of Intelligence; (3) The Law of Specific Need and of Specific Selection; (4) The Law of Conservative Expenditure; (5) The Law of Easy Universality; (6) The Law of the Tangible; (7) The Law of Sane and Sympathetic Administration. We have time but to touch on each.

#### I. THE LAW OF SINCERITY

In this realm, the finance promoter, whether pastor, Board secretary or employed specialist, will sooner or later deposit a measure of wreckage unless he embodies that wordless but loudly speaking quality which is the fruitage of prayer for guidance in procedure; for power to bring to pass for the sake of a world that has lost its way; we call this quality sincerity. This dare not be a cloak put on, it is the gift of a flame bestowed when the conditions have been met.

We as Board members, as secretaries, as finance promoters, as Christian servants in many lines, have recently analyzed the church membership and the ministry, variously finding them lacking in spirituality, in interest, in information. May I kaleidoscopically suggest a line of analysis for ourselves? This in the light of incidents and facts which to my own satisfaction are verified. This may help us to see how we ourselves can better preserve the place and power of Christianity in finance promotion, for if something is not done the present falling income of many Boards will not only find bottom, but will stay there. Our finance-promotion mind is out of track. Whatever vitally affects one or more Boards reacts on all. Any discerning person who is in close sympathetic touch with church mem-

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bers over the country, knows that the missionary atmosphere is not right and atmosphere is the greatest asset or liability of a nation, a family or an organization. Atmosphere is sensitive—it is exquisitely law abiding; it cannot be whipped into line; before it will conform to our needs, we must satisfy its demands.

Our financial imagery spells either success or failure; it creates the atmosphere in which we must work. The universe is at the last analysis made up of mind-stuff. Big and little business are promoted on this principle.

I am convinced that in its heart the Evangelical Church at large believes the Christ to be the only password to the heart of the world, the only sufficient apologetic for missionary work.

Is it not true that in some quarters we, and Chairs of Missions, and Theological Schools, to say it mildly, have been uncertain, "wobbly"?

Is it not true that many church members through loss of confidence in individual leaders have withdrawn their support?

A single or seeming lapse in the moral conduct of one in relationship to a Board may have far-reaching effect on the financial situation, even though they may think it covered. Any man or woman who lightly holds God's protective law as expressed in the seventh commandment disturbs financial equilibrium. To preserve the place and power of Christianity in finance promotion presupposes sincerity in those organizationally connected with the enterprise. The atmosphere left by one offending in this regard invalidates the effect on their life, and discounts their Board even though they broadcast high sounding statements of truth. They automatically produce spiritual static.

### II. LAW OF INTELLIGENCE

Intelligence presupposes heart understanding. One may be informed as to a condition but not intelligent concerning it. Recently too much of our finance promotion, including our art publicity, has been in the hands of "specialists" who were working for a salary and not primarily that the Christ may be made known. Perhaps less money rightly given would produce finer results than more, extracted from coerced givers. There may be a heap more in the widow's mite incident than we think. Who dare venture as to the transmuting power of heart understanding over the mite, when the Master Chemist has control of the laboratory!

### III. LAW OF SPECIFIC NEED AND OF SPECIFIC SELECTION

Those responsible for finance promotion should have constantly in heart and mind a nicely graded list of specific needs, with their up-to-date facts; balanced with this, a corresponding list of givers.



The Great Guide should be depended on for orders. He is the supreme Finance Director; He should be, He owns it all. If done according to spiritual law, the two lists will probably check.

In preparation for the sixtieth anniversary of one of the large Boards, its treasurer found \$60,000 necessary for emergent items otherwise uncared for in the \$2,481,000 direct appropriations budget. The finding of sixty \$1,000 women was suggested. For over a year it was maintained by a majority that the Board's membership did not contain sixty such women. During this time a group was definitely praying that in October of 1928 the way would be open to test the plan. A questioning majority voted the privilege. On October 30, 1929, the one hundred and twelfth \$1,000 was given by Miss Bass of New York. That same evening, as the names were called, 112 checks or vouchers, which might as well have been 300 had we started earlier, were placed in an exquisite hand-wrought Burmese bowl presented by the women of Burma. Spectacular? Yes. So are the heavens on a clear night, when the stars shine through; so are the lilies when they burst into full bloom; so was it when the veil of the temple was rent. The Father's sanction seems ever to rest on the "spectacular" which commemorates or celebrates achievement; but never, on the spectacular which Moses-like, smites the rock, instead of Christ-like, giving a life to make of the rock a spring.

Some of these needs calling for \$60,000 were highly specialized, some very delicate.

During the year a band of seventeen intercessors throughout the country were praying to be definitely guided to the sixty. We turned aside from three who would have given, but haughtily and grudgingly. None but joyful givers could be enrolled with so sacred a group. In most cases, when a woman gave the \$1,000 she joined the group of intercessors.

#### IV. LAW OF CONSERVATIVE EXPENDITURE

Three months ago the head of a large printing house in the middle west gave me his reason for cutting his contribution to his Board by 75%. He displayed several pieces of Board literature lying on his desk, and pointed out its waste margin space, expensive paper. He estimated that better results for the purpose would have come from a 40% less expenditure. Are we mastering our output of literature? There is too much of it in many quarters. If a pastor were to read all the Board material sent him, he would have nervous indigestion from sheer anxiety over the work that was meanwhile being neglected. This condition injures finance.

Finance figures are so vital to Christ's coming Kingdom that they

are of intensest interest. A lawyer in Cincinnati, the head of a big business in San Francisco, a banker in Cleveland, a millionaire of New York, each in recent conversation told me that he had given much time lately to tables of figures in Board reports. It may be presumptuous for a mere woman to say point-blank of the three Boards intensively studied, that in one we believe there should be saved annually out of the overhead, approximately from \$130,000 to \$140,000; in the second, \$150,000 to \$175,000; third, \$120,000 to \$125,000. This may seem a small amount to large Boards, but in a decade it could mean thousands of souls brought into contact with the Christ. Not only this, the lack of Christian economy slackens the giving for the work both here and there. We may flaunt and ridicule such criticism and smile it off if we wish, but the results close mission stations.

The Boards are the creatures, the instruments, the property, of the individual members of the Church; they have a right to speak to us, to ask questions of us, about their stock; and having no other adequate voice with which to speak in the administration of the Board's affairs, they speak with increased or diminished contributions.

The place and power of Christianity is not preserved in finance promotion without a severe observance of this law of conservative expenditure.

#### V. LAW OF EASY UNIVERSALITY

This law merits serious regard. Every church member and attendant has a right to consideration in promotion plans, at least one plan should take every member into its purview. We are treading dangerously when we cater to wealth and forget the 90% who give approximately 85% of the budget. The wealthy, if devout, and many of them are, often secretly resent undue attention. A millionaire said to me, "His politician's approach riles me; my gift of \$250,000 to ——— didn't mean anything as compared with the \$500 given by my friend; he really sacrificed; I did not. And yet to get more, they put me on the platform and Jim sat in his pew!" The devout among these see spiritually; the others are of doubtful helpfulness to this delicately spiritual enterprise. We walk too often after our own lusts, showing respect of person for the sake of advantage (to us); (Jude) unconsciously? Yes—perhaps—often so.

Our major care should be for the great mass of folks.

#### *Illustrations*

(1) A "Gratitude Gift Envelope" used by one Board made it possible for poor and rich (p comes before r) to give, indeed it exacted that all should give the same amount. Its influence was far

reaching. It produced in gold \$137,645. It reads, "Gratitude to Christ—A Holy Gift."

(2) A folder prepared for a different universal group produced the major part of \$340,000.

Critical study proves, I think, that these and similar God-given plans do not decrease other giving, but act as spiritual stimuli to other giving; they are a wholesome combination of cultivation and its normal results, spiritual giving.

## VI. LAW OF THE TANGIBLE

We have reached the reckoning mile-post when tangible proof of progress is financially necessary. Satan has been on the rampage, making even honest folks believe that little has been accomplished. One Board has met this by giving the mission stations a chance to send as anniversary gifts, samples of their work. Over 380,000 pieces made by little brown, tan, and black hands were sent. They are now being distributed among the Board's membership. This is helping to give the Devil a knock-out-blow so far as his "non-effective" propaganda is concerned. The great majority of gifts brought a personal Christian message. We have no time for speaking of the hundreds of exquisite gifts from older groups, all sent of their own initiative. On seeing Mexico's gifts, a dean of women said, "I never before was even interested in Mexico; she now has my heart."

From every country came also a Sunrise Communion Service gift: India—Five Moradabad—brass stewardship candelabra, 5½ feet high. South Africa—Baby leopard rug for under the communion table. North Africa—Kneeling-rug, 70 feet long in 10 units, the words "Peace of God" woven into each unit. Japan—Solid mahogany communion table. Korea—Eleven brass plates for "The Bread." France—Lovely pewter set for "The Wine." Netherlands E. I.—Two gold-brass serving plates. Italy—Linen for under "The Elements." Malaya—Pearl inlaid table for "The Bread." Philippines—Embroidered altar cloth. Bulgaria—Hand-woven altar rug. China—3,491 communion cups and 22 "Lacquer 14" communion trays. South America—Exquisite baskets of flowers. Mexico—Hand-embroidered and drawn linen for over "The Elements."

The reports now beginning to come from the sunrise communion services around the world on October 30, read like the story of Pentecost.

On the other side of this law of the tangible; mission stations were asked to name something which could not come under appropriations. One asked for a wardrobe with a mirror in it; for a light in front of a Widow's Home; a safety-box; a clock; five, for sewing ma-

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chines; a bell as there are no clocks in the town; a communion set; a hospital demonstration doll; a biological microscope; evangelistic camping kits; a manikin; two asked for baby organs; five for evangelistic portable victrolas; books, books, books; two asked for stereopticons, and so on and on and on. Were they secured? Yes, contributed every one and more. These are now most of them on the high seas—harbingers of peace and love. Love must be at the foundation of our finance promotion, for God is Love, and our promotion is not safe unless in His hands. The Law of the tangible is strongly indicated just now.

### VII. LAW OF SANE AND SYMPATHETIC ADMINISTRATION

No Board can long sustain the shock of one "finance scheme" after another. Do you not wonder why every Board does not have in it one person whose responsibility it is to record and report fearlessly and frankly as to its operation and results on every method tried?

A Board administrator in order to fulfill his servanthood must be humble, sympathetic, at all times approachable, otherwise he is not truly great. A Board that suffers in this regard cannot long preserve the power of Christianity in finance promotion for an administrator surrounds himself, ultimately, with those of his kind. The "official family law" operates that way. The missionaries are the first to sense and to suffer from a breach of this law. Their holdings in "the concern" are so great that this alone should never make it necessary for one of them to wait half a day to see a Board administrator or associate. The wealthy father of a missionary waited three hours with his sick daughter and her missionary husband for a five minute conference with a secretary. The father said that his annual subscription of \$1,000 ceased at the end of the second hour.

This problem of preserving the place and power of Christianity in finance promotion has infinite ramifications and is as delicate as its governing laws.

The price of spiritually successful finance promotion is CONSUMING SACRIFICE.

### THE SEVEN LAWS EPITOMIZED

"In all thy ways (including finance promotion) acknowledge Him and He will direct thy paths."

We shall then feel our work, ourselves, possessed by the Great Unseen Presence; that we are His, the gold is His; we are one with that great company round the world consecrating anew the life He bought, the gold He gave, the powers He would unloose.



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The romance, missionary imagery of the church at large was never more alive. It nervously, hungrily awaits the Divine spark, rightly applied, to set it aflame. A world Kagawa movement could be launched with acclaim at any moment. It makes me shudder, that we are not ready to do it.

#### IV. *The Minister's Interpretation of Missions*

DR. R. E. DIFFENDORFER

I desire to take advantage of this moment, Madam Chairman, to refer to two books, and in claiming this opportunity I do not want to do something that I wouldn't just as easily accord the representative of any other Board here.

The Abingdon Press, the trade name of the Methodist Book Concern, have this week issued two rather significant books, and entirely on my own initiative I have brought my copies with me to tell you about them. The first one concerns China, and I think is the first time we have had an interpretation of China's revolutions, and by a Christian Chinese, an able man. The author is Dr. R. Y. Lo, and the name of the book is, "China's Revolution from the Inside." This book was published this week, January 15. Dr. Lo has been for ten years the editor of the *China Christian Advocate*. He was a member of the Jerusalem Conference. He is a member of the last General Conference of our church. I think his largest social activity in China is that he is Chairman of the Executive Committee of the National Anti-Opium Association, and very much of the fine writing which has come out of China on the opium movement has come from his pen.

A mere glance at the table of contents will give you, I think, a little insight into a group of themes that have not heretofore been treated. It is a very interesting survey and, I take it, popularly written and rather accurate.

Then there just appeared this week by Stanley Jones a book called, "The Christ of Every Road—A Study in Pentecost."

I desire to report to you, Madam Chairman, some of the experiences which we have had in introducing the material in the eight volumes reporting the Jerusalem Conference to the ministers of the Methodist Episcopal Church. We have made a special effort to induce the ministers to read, discuss and preach sermons from these volumes on the interpretation of foreign missions for the present day. The rather comprehensive and complex program which has been pursued may well be divided into four stages.

The first stage was the discovery of a conviction. In January, 1928, before the Foreign Missions Conference of North America, in the City of Detroit, Professor Halford Luccock of Yale Divinity School, thrilled the delegates when he opened up a rich mine for pastors in a statement on the "Preaching Values" in Volume I,

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"The Message." A few weeks later, in commenting on this remarkable paper, Bishop Francis J. McConnell, who is the President of the Board of Foreign Missions of the Methodist Episcopal Church, said "Jerusalem was the most significant and the most creative of any ecclesiastical gathering I have ever attended." Some weeks later in Washington, D. C., Bishop William F. McDowell, the Resident Bishop of the Methodist Episcopal Church in Washington, said, "Having received and read much of the eight reports, I am convinced that these volumes contain the largest amount of fresh, up-to-date material for missionary sermons available in recent years."

From time to time, in their annual reports, the Corresponding Secretaries of this Board have repeatedly said that the influences which are making for a new world are profoundly affecting the Christian movement and especially foreign missions. The World Mission of Christianity needs to be reinterpreted, not only in the so-called "sending" countries, but throughout the whole world. The new world in which we live and its challenge for a very greatly extended Christian program can only be brought to the people of the churches when pastors have faced the issues from the pulpit, in religious educational classes, in prayer groups and especially in those intimate, personal contacts in homes.

These rather interesting reactions to the value of the Jerusalem Reports for preaching and teaching purposes, occurred over a period of months but they form the basis of a conviction that a real attempt ought to be made to introduce this material to preachers on a plane that is worthy of the minister as the leader of the religious life and thought of his people. This conviction was strengthened by our apparent failure to interest ministers by merely sending them pamphlets, sermon notes and suggestions, or appeals or exhortations "to present the cause." It seemed that if Jerusalem was to mean anything to the people of the churches, and, if the issues faced at Jerusalem arose out of actual life situations throughout the world, the minister of the local parish must take Jerusalem to himself in some truly, vital fashion. The reports from Jerusalem need to be studied, discussed and digested in order that the minister may interpret their significant findings to his people. All of this gave us the conviction that something ought to be done a little differently than had ever been attempted before and so we pass into the second stage.

Recognizing such an effort as fundamental, the first problem was to discover more or less concretely the preaching values in these reports and to find a group of ministers who, themselves, could become leaders in the interpretation of Jerusalem to their fellow

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ministers after they had had some experience in dealing with the reports first hand.

In order to get at this problem, the Corresponding Secretaries invited four groups of ministers, in different parts of the United States, to spend a day with Bishop McConnell and myself, studying the reports from the standpoint of preaching values. We invited to these meetings some of the ablest preachers in the denomination. A group of twenty-three met in New York City on April 23; forty-three met in Chicago on May 1; fifty-six in Kansas City on November 6; and thirty-five in Los Angeles on November 15. The expenses of these ministers were paid to the four meetings. To each one of these preachers there was sent a volume of the Jerusalem Report. Each one was asked to read the book and discover for himself whether or not the volume contained material for a sermon which appealed to him, on the general theme of the volume. If he did discover this material then he was to preach a sermon on the subject to his own congregation, make an outline of the sermon, not longer than two typewritten pages, and send the outline to the office of the Board for mimeographing. By this process, in each one of the four meetings mentioned above, we had before us for discussion, a group of sermon outlines that had been tested in actual experience. The attendance at these meetings was most gratifying. Practically every man responded to the invitation which, in itself, showed that the Jerusalem Reports do deal with issues which the minister is facing in his own parish. In the last analysis, this is the real test of preaching values.

The discussion began at ten o'clock in the morning and ran through to ten o'clock at night. The sermon outlines were grouped into eight divisions, following the volumes of the Report. All of the outlines in one group were read, one after the other, and then the Bishop conducted a discussion keeping in mind the preaching values. No attempt was made to find solutions for the issues raised, or to discuss methods of missionary promotion, or the bearings of these sermon interpretations on missionary finance. This was agreed to beforehand so that the group had an opportunity to give themselves to prayer and to the discovery of the religious truths in these volumes which could be preached to congregations. No attempt was made to criticize the outlines for the ministers were men of such ability that they could very well understand each other's points of view and the quality of any particular outline was easily discovered and accepted.

The entire attention was given to interpretation and that as prophetic as possible. From these four meetings there were as fine results as any series of meetings of this kind ever held by our Board.



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There were no outside speakers. The ministers by making the program themselves, had an opportunity to face squarely the issues involved.

We now come to the third period and that is, the holding of discussion groups among the ministers of the denomination. There are about 17,000 preachers in the Methodist Episcopal Church in the United States, who hold their ecclesiastical relationship in 90 Conferences with 414 Districts. The number of ministers in each district varies from forty to sixty. The district unit was accepted as the basis of the grouping for this purpose. The plan agreed upon was that the method and the spirit of the four meetings with Bishop McConnell were to be reproduced in the district groups throughout the entire United States, the leaders being the ministers who had been in the first series of meetings.

It will be seen at once that this was no small task. It is a difficult process especially to adjust the engagements of busy pastors of important congregations and the pastors in their district groups. At this date of writing, probably over 100 of these district discussion groups have been held and probably between four and five thousand Methodist ministers have been in attendance. This process will go on until the entire ministry of the church has been introduced to the Jerusalem Reports. The program for these district groups was simplified so that there could be more discussion. The following was the day's program:

### A. M.

10:00-10:10—The Significance of the Jerusalem Conference. The Leader.

10:10-10:30—Prayer: For a Missionary Spirit.

10:30-11:15—The New World. Presentation of Outline and discussion.

11:15-12:00—The Modern World-wide Challenge to All Religion. Presentation of Outline and discussion.

### P. M.

1:30- 1:45—Prayer: For the Gift of Interpretation and for Courageous Witness.

1:45- 2:30—Christianity and the World-wide Spread of Industrialism. Presentation of Outline and discussion.

2:30- 3:15—The Supremacy of Jesus. Presentation of Outline and discussion.

3:15- 4:00—Foreign Missions and the New Day. An Appeal to the Ministry of the Church.

4:00- 4:30—Prayer: For a Spirit of Prayer.

4:30—Adjournment.

The ministers were invited by their District Superintendents and the programs were set up from our office. Each minister was asked to read Basil Mathews' "Roads to the City of God," before coming to the meeting. Volumes of the Jerusalem Report were sent to the others who had been asked to prepare sermon outlines for discussion. We made an arrangement that these books were lent for this purpose

and could be returned or paid for, as the minister chose. We asked the ministers to mimeograph their sermon outlines locally and bring to the meeting sufficient copies for all the ministers of the district. There were no Bishops and no Missionary Secretaries present at these discussion groups. The District Superintendent presided and one of the pastors who had been through the experience with Bishop McConnell, led in the discussions. At the close of the day, one of the ministers pointed out to his fellow brethren the significance of the discussion as he saw it. Thus actually, as well as apparently, there was no handed-down program. The ministers were discovering the preaching values for themselves.

A special arrangement was made with the International Missionary Council whereby, for this purpose, the Board purchased the Jerusalem Reports in large quantities, paid for them in cash and offered them to the preachers at a wholesale rate. We confidently expect to sell 1,000 or more sets of the Jerusalem Reports. A series of Five Sermon Outlines prepared by the British Conference of Missionary Societies were adapted for use in America, and were printed and circulated to the ministers attending the discussion groups at the close of the day.

This new form of mission study and discussion with the definite goal of pulpit sermons on the various phases of the World Mission of Christianity cannot help but become an important factor, not only in arousing increased interest in foreign missions, but in lifting the vision and deepening the spiritual life of the churches.

The fourth stage is the creative period and I think, possibly the most significant. In all of these meetings there was an evident desire expressed that something more was needed. The ministers said that the Jerusalem Reports took us only part way. We all realize that there were great gaps in the material presented and in the discussions at Jerusalem through no fault of the Conference itself, but merely because of the circumstances surrounding the meeting and the limitations of its program. Many of our ministers, however, have expressed definite and earnest requests for opportunities to consider how still wider use may be made of the Jerusalem Message while it is yet fresh, as a challenge to better devotion to Christ in the task of World Evangelism and as a means of bringing home to this generation, the fact that Christ alone can meet the world's need.

"It was made clear at the meeting at Jerusalem," says the statement adopted by the Committee of the International Missionary Council at Williamstown, Mass., in July, 1929, "that in its efforts to evangelize the world the Christian Church has to meet not only the rival claims of non-Christian religious systems, but also the still more formidable challenge of secularism. The industrial civilization

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of the West, based on the application of the results of scientific outlook, is spreading rapidly throughout the world. Under the shock of these new influences traditional social systems in non-Christian countries are being disintegrated, and the traditional religions are revealing their inadequacy to meet the changed situation and are losing their hold over the minds of thoughtful men. While large masses are affected by the new forces which are rapidly transforming the social order, leaders of the national life and those who are directing these forces are particularly most subject to the influence of the secular outlook."

"To meet this situation what is supremely needed is a new adventure in Christian living, a fuller and richer manifestation of Christian life. As was said in the statement at the Jerusalem Meeting on the Christian Message, 'We and all Christian people must seek a more heroic practice of the Gospel.' This adventure must include a fresh intellectual effort to interpret the Christian view and way of life, in a language that they can understand, to those who have acquired the modes of thought of secularism. A new endeavor is needed to enlarge the resources of the missionary movement by drawing into its service far more of the best Christian thinkers in different countries."

The Corresponding Secretaries of this Board were convinced that the time had come when such an adventure is possible in the Methodist Episcopal Church and the Board of Managers have authorized the calling of an extended conference of several hundred ministers in the early summer of 1931, on "The Significance of Jesus Christ in the Modern World." The Conference will be held June 23-July 3, just after the school commencements, in some centrally located Methodist educational institution. The Board appointed a Committee on Program and Arrangements, of which Bishop McConnell is the chairman, and the speaker, the executive secretary. This Committee has met and has outlined the scope of inquiry for the Conference and has determined its method. The Conference will be preceded by the gathering of material from Christian leaders in our missions and elsewhere throughout the world, from all denominations, which material will be made available for study and discussion and become the basis for a series of findings and messages to be published in book form which will later be used in another nationwide study and discussion group movement. It has been decided to invite 300 persons to the 1931 Conference, three-fourths of whom should be ministers in charge of parishes, for, in the last analysis, the minister is the interpreter of the World Christian Movement for this generation. Representatives of other denominations and of other nations will be invited to the Conference so that its discussion and findings will not be confined to any one church.

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The Conference itself will be divided into three major groups and each group will be sub-divided into sections. Ministers resident throughout the United States have been asked to become Chairmen of these sections. They will invite fifteen or twenty others, ministers, educators, laymen of our own and other denominations to participate in the preliminary discussions and become members of the Conference itself. These persons will all be asked to do preliminary reading on the subject chosen, to do some piece of original research or interpretation, which process will be going on for the next eighteen months. The scope of the Conference with its three groups and various sectional topics as outlined at present, are as follows:

**GENERAL THEME:** The Significance of Jesus Christ in the Modern World.

(A study conference of a group of ministers and members of the Methodist Episcopal Church for the purpose of understanding the significance of Jesus Christ in the Modern World.)

**GROUP I.** Some Significant Trends in the Modern World, and their Implications for Christian Thought and Activity.

1. The Growing Interdependence of Races and Peoples.
2. The Rapid Rise of Nationalism and Race Consciousness.
3. The Penetration of Western Industry and Commerce into All the World.
4. Changing Standards of Family Life.
5. The Philosophy of Secularism and the Scientific Method.

**GROUP II.** The Christian Message for the Modern World.

1. The Christian Conception of God.
2. Jesus Christ, the Dynamic of Life.
3. The Christian Conception of Personality.
4. Christian Ethics and Society.
5. Christian Experience and its Validity.

**GROUP III.** The Christian Approach to the Modern World.

1. The Missionary Imperative.
2. Evangelism.
3. Christian Education.
4. The Church, a Christian Fellowship.

The above is briefly the process which we are undertaking in the Methodist Episcopal Church to consider the World Mission of Christianity and to reconstruct the missionary motive for this modern day. We have an increasing conviction that the ministers and other religious leaders in parish, college, and theological seminary must actually face the changes which are occurring throughout the world as affecting its thought and life, and the bearings which these changes have upon the Christian movement as a whole.



## THE PLACE OF PRAYER IN THE MISSIONARY ENTERPRISE

DR. DUNCAN MACLEOD

We have come now to a place where we should really have a little time to think of all that we have been listening to for the last two or three days. Before I speak on the subject allotted to me I want to tell you of four great facts that were made wonderfully impressive at the Jerusalem Council, and it is the last one of these I am to speak about this afternoon for a brief time.

The former speaker has been speaking about the Christian Message from Jerusalem. There are four messages that impressed any one who was there. First, the fact of the Cross of Calvary. Was it any wonder that it should have made an impression on the very tip of Olivet, as one looked down on the cypress trees in the Garden of Gethsemane? The Cross of Christ was uplifted then on the top of Mount Olivet as it never had been so clearly, so simply and so effectively in the history of the Christian Church.

The next was that Christ was risen. That was why we were there. The risen, living Christ was there with us. We have been talking, friends, about the superiority complex. It was never crucified in the whole history of the Christian Church as completely as it was on the top of Mount Olivet on that occasion when the dark and the bronze and the yellow and the white moved side by side as one great family, with our Elder Brother, the unseen "Comrade in White," moving among us.

There was another fact which was emphasized there and which has not yet been mentioned here, because we have become used to it, and it is one of the uniquenesses of the Christian Gospel, viz., the "forgiveness of sins" and the sense of it in human hearts. I do not think, friends, that we can get along very far unless we have in our souls an everlasting appreciation of the fact that we are forgiven and released from the guilt of sin and its dominion.

There was another fact brought before us there, and that is the one I am going to speak about this afternoon: "The Place of Prayer in the Missionary Enterprise." This subject was very specially emphasized, as you may see from the leaflet sent out from the Jerusalem Council. I have one of these all the time in my little Testament, wherever I go, and I often speak about the world vision presented in that list of suggestions for prayer.

Now, friends, let us first grasp the significance of prayer. We talk about experts in Religious Education, in Psychology, in Science, in

Philosophy. Where are the experts in this divine art of fellowship with the Unseen Christ? This is an art so exquisite, so wonderful in its delicateness, so absolutely conformed to eternal laws, that you cannot get into the fellowship of Christ spasmodically, or as you please, or when you please. You have simply to hold on to the maintenance of the spiritual glow.

I have a lesson from my family, as Mr. Wilson had. I have a boy who was born in Formosa. There I used to be away from home weeks and months at a time. On one particular occasion after my return I was writing letters and did not seem to have any time for my boy. I suppose I took him and kissed him on my return, but that was not enough for him, and so he came in three or four times to see his Daddy. I was busy and said, "What is the matter, Donald? What do you want?" He went out again to play, but soon returned and more impatient than ever. Again I asked the boy what he wanted. In one leap he threw himself into my arms, put his arms around my neck, and said, "Daddy, I want you."

Yes, we want God. "As the hart panteth after the water-brooks so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" If we get the Church of Christ into this state of soul hunger our problems will vanish completely. Hunger for God is our present chief need.

I will briefly speak on what the missionary enterprise is. We have been talking about this subject all the time in this Conference. There are four things which can be said about it. The missionary enterprise is the supreme object for which the Church of Christ came into existence. It is the apostolic imperative which will remain with us until we have finished the task. We can no more escape it than the inescapability of Jesus Himself. The missionary enterprise is also the task for which Pentecost equipped the disciples, and I have been wondering, friends, if we are not ready for Pentecost ourselves, at this Conference. I have been thrilled and moved, and I think I can speak for some who have been at the Jerusalem Council, who feel there is a reflex influence of that Council in this building for the last two or three days. I question if you could have this kind of Conference with its spiritual tone and its wonderful messages if there had not been a Jerusalem Council in the spring of 1928. The last thing about this missionary enterprise is that it is one which, if we neglect or accomplish, will mean the death or life of our Christian cause at home.

After one is at home for a year there is a great longing to get back. I long to get back to Formosa. The longing is reciprocal. The Church in the East is praying for our return. A missionary just

back from Formosa told me the other day that he must put forth every effort at his disposal, except police force, to have me back as speedily as possible.

Let us not forget that the Jewish faith was saved by the praying Diaspora. It was the return of Ezra and Nehemiah after their experience over yonder among the idolatrous people of Mesopotamia which saved Judaism from destruction. And I will give you this encouragement, that should you go down in the west, there is a growing Diaspora in the east, in China, Japan, India and Africa which may come back to our help when we feel ourselves tottering under the power of secularism and humanism. For the Church of Christ must finally prevail.

But what place has prayer in this enterprise? Let me give an illustration out of the life of our Lord. Let me read the verses. "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes he was moved with compassion for them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he to his disciples, 'The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.'" Jesus went about teaching (Religious Education), preaching (Evangelism), and healing (Medical Evangelism). Jesus has sent us over there to teach, to preach, and to heal. What was his attitude? When He saw the multitudes He was moved with compassion on them. My friends, how shall we conquer the world unless we incarnate the compassion of Jesus Christ which He revealed when He saw the multitudes. Get Volume VIII of the Jerusalem Council called the "Unfinished Task." As you read it your heart is moved, looking on the multitudes. Where are they? Over yonder, and over here. What is the solution? Pray ye the Lord of the harvest.

The other day I was in New York, going down Broadway, and as I turned to my left down 42nd Street, toward Grand Central Station, I saw the multitudes, and had that experience in an infinitesimal measure. I could not help looking up to heaven and saying, "O God, what about these multitudes? What about the city of New York with its millions, just as much in need of being saved as the Chinese?" This is the way I sometimes feel in Formosa, as I see trains coming in to the station on a great feast day. The masses are moving along in an unbroken procession to the temples, where nine to ten thousand worship, and feast at two or three hundred tables. They march through the streets, carrying flags and drums and chanters, creating excitement with fire-crackers, and the noise of gongs.

The sight of hundreds of roasted pigs only intensifies the feelings created by the ghastly picture. There I stand with my hands folded, and I can honestly say that I am moved with compassion. How is our task to be done? Pray ye the Lord of the harvest. Jesus was moved because they fainted by the way. That is the condition in China today. For thousands of years the east has been putting forth desperate efforts to tear asunder the veil, and ruthlessly has it been trying to remove the curtain which hides the unseen. But on the other side is God in his own wonderful way revealing himself in history, and especially in the Christian Church, so graciously removing the curtain until in the glorious light of the resurrection morning there stands before a needy world the Christ, God incarnate, God glorified in that ever-living Christ.

We must be moved with compassion, but it must not be like lighting a match. It must be the getting the glow of His presence into our hearts, because Christ has taken the highest place there, because he has taken our bodies, our souls, our minds, our families, and everything else to be at His own disposal, that we may go to the ends of the earth, carrying Himself in sanctified personalities, and living there gracious, loving and sympathetic lives, such as those of which we have heard from doctors and evangelists in this Conference.

Jesus said "Pray ye the Lord of the harvest." Now, friends, this seems to be the last thing we do. The Church is not praying. It is doing many things, but it is not praying. The prayer life means a sacrificial life. It may mean the closing of every avenue that shuts out prayer. The receiver must be taken down and the din of earth kept out. We must become possessed of the dynamic force and the possibilities resident in Jesus Christ, and made available through prayer.

The command is "Pray ye the Lord of the harvest." We are not doing it. Pentecost was born in a prayer meeting. I may suggest four factors which prepared the disciples for Pentecost—factors which would bring Pentecost to Atlantic City. The first one was this. They met and began to think backwards. They thought of Gethsemane, of Golgotha, of the empty grave and all that followed. Opinions were being changed into convictions, and these convictions produced repentance. One feels that there is no possibility of advance until the Church has experienced a baptism of repentance for the way we have behaved toward Jesus Christ and His final Commission.

There was not only repentance but no doubt mutual confession of their behaviour toward their Lord, and as they repented and confessed they experienced an unseen Presence, not as in the past merely



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in outward bodily form, but as a real inward Presence taking possession of their whole being. They were filled from within until they could not but reveal outwardly the light that filled their souls, and could not but speak the things which they had seen and heard.

In closing we must believe that there is no possibility of a real advance until the Church is again baptised into the spirit of prayer, until we are convinced that we cannot accomplish things without this gracious instrument which our Lord gave us in the workshop of the missionary enterprise. I think in the light of this Conference there is a possibility of attaining something which we all require, the presence of Christ and the spirit of prayer. As we return home let us continue to think of Jesus and the world's great needs, and let them come upon us as they did on the prophets of old, when they said, "The burden of the Lord is upon me."

## THE NEED OF EVANGELISM

### *I. The Summons to the Larger Evangelism*

DR. JOHN R. MOTT

I seem to have heard in every session of this Annual Conference what I shall speak of tonight as the summons to the larger evangelism. I think I might truthfully say that in every address to which we have listened, in every discussion which has gone forward here with such spontaneity, in every committee meeting which I, personally, have had the opportunity of attending, I have been made more vividly conscious of this imperative call to the larger evangelism. By the larger evangelism I mean that great central purpose of making Christ known and trusted and loved and obeyed and exemplified in the whole range of individual life and in all human relationships—nothing less.

Am I not right in insisting at the very beginning that this is beyond question the work most needed now across the breadth of the world? And is it not true that relatively, in many fields at least, it is the most neglected? Without a shadow of doubt we should all say that it is not only the most needed work, but also by far the most important work. And is it not the most highly multiplying, judged by every test? Do not the centuries teach that it is the most enduring work? Therefore, must it not be the most Christlike work? Was it not central in the thought, as shown by all the expressions of Christ Himself? How could He use language like this, "I am the way, the truth, and the life," if it meant anything less than that Christ must be made known and loved and trusted and obeyed and exemplified in individual life and in all human relationships? How could He say, "I am come to seek and to save that which is lost," and have it lend itself to any less comprehensive interpretation than that all must be brought under His sway and thus related to the fountainhead of spiritual vitality and energy?

And when He said, "I am come not to be ministered unto, but to minister, and to give my life a ransom for many," He not only led us up into the presence of the world's greatest mystery, but likewise of the world's greatest reality. And again I say it is proved by every test in individual life and in social life and in international relations.

And when He said, "I am come that ye might have life and that ye might have it more abundantly," did He not afford us a program and a platform and a message which makes possible meeting the

deepest longings of the human heart and the deepest needs of the human race? When He said that if we would follow Him He would make us fishers of men He certainly was not using language idly, but most aptly and in simple terms, making forever clear the methodology as well as the source and the guidance.

And when He said in language that would seem subject to no two interpretations whatever, and constantly giving the larger content, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," with matchless lucidity summoning us into larger evangelism—how can it be that we miss the way?

I hear this summons not only when I still my heart with you to the tones of our Lord, but also as I remind myself of the lessons of the history of the expansion of Christianity. Is it not true that in every time and in every place where Christianity has been manifested in purest form and has revealed itself as the greatest transforming and world-conquering power, this central purpose of our Lord has been increasingly central in the minds of His followers? Are we able to suggest any exception? Can we point to Christianity expanding to any part of this earth where it would not be directly, not indirectly, traceable to this same efficient cause, the larger evangelism dominating the purpose and the expression?

As we look all round us and realize—as we were so vividly reminded this morning—how few, comparatively, are coming under the spell of our Lord, and how few are yielding to this expansive purpose for the obvious reason that it is not being brought to bear, do we not hear the summons? May it never fall on deaf ears! May this matter never become common and fail to move us with contrition and with repentance and with a deepening sense of sacrificial devotion!

I grant you that when we compare the numbers gathering Christward in these days, with those in any earlier century, we have much to cause our hearts to leap high with gratitude and with confidence, and when we contrast the number that is being reached in certain areas with the number being reached in other areas, we think we see the secret, and instead of yielding to pessimism we have a deepening confidence that were the same processes, the same emphases, the same personality-yield brought to bear on these other fields, we should have like signs and wonders, and a like expansion of the Kingdom. But I say we hear His summons to this larger evangelism as we think of our sins of omission, of our falling short of what is the obvious purpose. And we hear the voice again calling us into something larger, incomparably larger as we look all around us and find how vast the numbers of those whom Christ has placed under our influence.

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I have said in some of my meetings with the various mission boards on this Continent during the last three months and more, especially in the gatherings where I have met with the selected students of our various colleges and universities and seminaries, that I should find it difficult myself to mention any door throughout the world that now we could honestly say is closed (notice my language) to the penetrating influence of the living Christ. I know not that door. Sometimes, in ways that baffle all calculations, and that seem to contravene anything that has taken place in the past, Christ enters in the most unexpected ways. That is what we have a right to expect of a superhuman Christ. In this last world journey I found the door wide open in every area, and in my contact with discerning observers in three large world congresses that I have attended in the relatively recent past, where I have had unhurried conversations with them, I have been unable to discover through their eyes any doors that we could say are closed.

What is more significant than open doors, however, is that whenever we cross the threshold we find peoples accessible. Personally I should say that I find them more accessible than I have ever found them in any previous journey. I make no exception. I think others will agree with me when I say that I find the peoples interested in religion and what it connotes: I find them in the midst of reflections and discussions, more widely and more seriously engaged than in any previous contact with these different fields, East and West, North and South. I would use a stronger word. I would say, as I observe these fruitful workers, that there is a responsiveness to the note of reality wherever it is struck today. One comes to understand this more fully as he goes into what Henry Drummond used to call the confessional, as he has the most intimate conversations with people who bare their inner lives and share their struggles and shortcomings and their longings. And in many of the open forums, also, if you read between the lines, there is something deeply pathetic and moving in the kind of questions that are now being presented with such insistence.

I have been keeping a fairly full list the last three months of the questions asked in the various open forums in which I have participated, concerning the new generation in Canada and the United States. I think it is a wonderful list. I have known of no such list in previous experiences. There is a reaching out for reality, and what means more, there is a willingness to pay prices in order to come under the spell of reality, a willingness which is highly reassuring and very refreshing. In it I hear the summons, such as I have never heard before, to the larger evangelism. I have in mind not only the numerical aspect, for I hope, before I am through here tonight, you



will be thinking of something vastly more important, if it be possible, though from one point of view could there be anything more important than the people, the whole human family, coming under the sway of Christ? But I say that if it be possible to name something more important, it is the intensive aspect of the subject that in my judgment if positively stressed, makes inevitable the larger evangelism numerically, geographically, and over the wide areas of life. We hear the summons whenever we stop to think.

By the way, Bishop Gore gave a very splendid summary in a very concise statement. He said, "We could sum up all of our troubles and the fact of so many of our problems being unsolved, by saying that we do not think and we do not pray."

I believe we should take time to think, and if we should do that I don't suppose there is in the membership of the Christian church a person so callous that he would not hear this call to the larger evangelism.

I wish we might just pause here now. Some of us will be thinking of China, some of Africa, some of Latin America, some of different parts of North America, some of Europe, but I want us to draw a little nearer than that and think of certain individuals we know by name whom we should dearly love to see share with Christ as we have shared, and for whom there is probably an indescribable longing with some of us that they might have first-hand, authentic, indubitable experience of just what Christ does and can do.

As each of us thinks of this little group, or probably of only one person right now, let me say a few words. Think in this quiet of the men and women who are living selfish and worldly and proud lives. Think of those who are living indifferent and apathetic and unresponsive and callous lives. Think of those (and I take it we are) who are living narrow and contracted and shrivelled, withering, atrophied lives. Think of those who are living burdened lives, overburdened lives, bearing impossible burdens, breaking under the strain. How many of them have I had contact with this year! Think of those who are living fiercely tempted lives, with burning passions within, and incitements from without, fearful undertug, cross-currents, who are being swept under, engulfed, drawn down; think of those wandering in mazes of darkness and discouragement, eager for light that does not seem to break their gloom and despair. Think of those who live lonely and sorrowing lives. You may be sure of two things about every person you have ever met: first, that he has temptations; secondly, that he has or has had sorrows. Think of them, how many unrelieved; think of those who are—if I may use an incongruous expression—living lifeless lives.

And then the word of St. James crowds up into memory, "He

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which converteth the sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins." Bring him out into the life-giving stream.

I say that if we stop to think, localize our thinking, personalize it as Christ always did, we shall find we have either got to be hypocrites or go His way into the larger evangelism. We cannot stand still in the midst of these processes; we must hear the summons to something much larger. We must hear this summons when we reflect upon the operation of the forces of evil. Just let our memories serve us again now as we remind ourselves of the magnitude of the forces that are tending to blast character and hold back progress in the social program of Christ. There is not only the magnitude of these forces, which is at all times enough to stagger us, but there is also their ceaseless activity. They are not taking vacations. It is like the tug of gravitation; it is constant and it is downward. Think of the ingenuity of the forces of evil. At times it is enough to challenge our admiration.

This document that I brought in here tonight, a confidential document showing the operations of the Communistic propaganda from a Russian base, is masterly in its strategy, most revealing and modern in its methodology and in its discernment of the mentality of peoples all over the map. I say that sometimes these sinister forces put us to shame in their head work, in their adaptation of means to sinister ends. But above all let us think tonight again, as a united body, of the cruelty of the forces of sin and shame. My friends, I find no good thing we can say about them, and I am looking, as I said to the United Boards in Philadelphia the other night, for good haters as well as good lovers. I understand Christ was a good hater, never hating the sinner but hating with bitter and relentless hatred that which burdened and scarred and stained the sinner.

So He would have more of us in these days come out of the zone of compromise and apathy and lack of warfare, into that of aggressive hatred as well as aggressive and sacrificial love. I hear this call as I remind myself with you of how intense this age is to which you and I belong, probably the most intense age that the world has ever known. Think how absorbed people are. What is going to break the strangle hold? Think of how people are absorbed today with money making, whether they are rich or whether they are poor. Think of the even greater absorption of poverty. It has been one of the most revealing experiences of my life, this last tour, as never before, as I have come into the zones of poverty. How ashamed I am of myself; how I wish I had a life to live over again; how I would seek to identify myself more with those in the terrible clutch of poverty, which must not please Christ.

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Think of those that are absorbed with pleasure-seeking, probably nowhere else quite so much as on this intense continent. What prices are the youth and the middle-aged and the old-aged not paying on lines of least resistance for their pleasures under all kinds of circumstances, which invade the church of Christ on every hand and are leading to dry rot and unproductivity and lack of vitality.

Think of those who are absorbed on somewhat higher levels, and yet they become very low levels as we think of the motives so often behind them in their quest for power and name and fame. And then think of all that we associate with this modern, materialistic, secularistic, naturalistic, humanistic movement, apart from the superhuman aspect of life—and it is so largely apart from that. Notice the grip it is getting upon the thought life of the nations, as well as upon the superficial lives, intellectually, of the nations, and not only on this continent, as we all know who have been over on the other side of the Atlantic much these last years. It is now creeping into Asia and becoming a great menace, according to the leaders of the other faiths, as well as those of the Christian faith.

Again I ask the question, What will break this strangle hold? or changing the language, How, under conditions like these, can we arrest the attention of so many who are unattentive?—notwithstanding what I have said about there being now more that are alert and interested than at any other time, I think, in the history of the world.

I should be stating but a portion of the truth if I did not follow that assertion quickly by saying that there is a large zone of those whose minds are so preoccupied, so fully taken up, every waking hour mortgaged, that the problem becomes one of how we can arrest their attention. Well, let Christ speak the word. "And I, if I be lifted up . . . will draw all men unto me." No matter how absorbed they are, there is that about Me, the Great Magnet, that will break people out of their setting, out of their categories, out of the network, out of the downward tug, and lift them up.

So we come, also, back to the larger evangelism, this process of becoming increasingly skillful, increasingly ingenious, increasingly faithful in directing the gaze of people, men, women, and children, by most modern methods as well as by any plan that has ever succeeded, to this central figure of the ages and of the enduring years and eternity, the Lord Jesus Christ—because every person here, Madam Chairman, every person here well knows that Christ then makes His own impression, and I want to say it is always a profound impression; it has never been known to be otherwise when He was making it. It is always a transforming impression, therefore. Again He has never been known to fall short when He has had the exposure. It is always an enduring impression, if we may trust the history of the

generations, because it is a superhuman impression. We have come under the spell of the ever creative as well as the ever living God. Surely it is the summons to the larger evangelism.

As one mingles with the Christian workers and the rank and file of church memberships, he finds even today, notwithstanding facts like those we have had poured in upon us these hours in this wonderful Conference, many workers still depressed and at times discouraged, disheartened. I have been using a word that we have taken over-much into English these last years from the French, the word "defeatism." How aptly it describes what I have found all over the map in my recent journeys. I think I am accurate when I say that I find it more here than in any other country, though when you stop to think of it, even on human grounds, this should not be the case.

By defeatism we mean the attitude that invites defeat, not the attitude that welcomes defeat. It is possible to have such an attitude of mind and heart, such a habit of life, that defeat becomes absolutely inevitable. I know of nothing comparable to this larger evangelism, to bring people out of this zone into the very opposite of it, into the zone of what I call certainty.

That good friend and guide who helped us much here in one of the earlier sessions of this Conference, Dr. William Adams Brown, told me nearly two years ago that he was going to write a book on that subject of certainty. I talked with him a few weeks ago and he said that he had not yet kept his word, but he had finished it within about two chapters. I told him, incidentally, that we want it in several languages. I think it is the title of not only a book that we want right now but of streams of sermons and of teachings and of conversations. We are in a moment when we want great affirmations, when we want the pronouncing of contagious convictions, when we want to invite discussions that will make as clear as sunlight that nothing has happened in these late years that has invalidated anything we associate with Christ.

There darted into my face the other morning, in my reading from the Book of Hebrews, this phrase, "We see not yet all things subdued unto man or subjected unto man, but we see Jesus. . . ." This larger evangelism, that will lift the gaze on Him, will enable peoples to see things in their true perspective. There will not be so many workers missing the way, and that will mean that the rank and file of the church membership will not miss the way; and that others will begin to see where the drift is—not so much the drift as the walking by design, with gladness and cheerfulness in His way.

Do we not need more of these present-day evidences of the reality and conquering power of our Christian faith? Wherever we find them, the tide has turned. I was away out on the Island of Sumatra,



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in the heart of the Island, in the Southern Seas, on one of my recent journeys, and my wife and I threaded our way down one day in the jungle to the place where the monument stands, covered with vines and creepers of various kinds, tropical vegetation, commemorating the lives of the two American Board missionaries that first took the name of Christ in there among the cannibals. They themselves were eaten by cannibals at that spot, by that rushing, pure stream, in that valley. I saw evidences there of Christianity in people that had belonged to cannibal families in their youth, some who had been cannibals themselves, men and women. Even if we had no evidences in writing or any human experience, we should be perforce believers that Christ not only was, but is, and has superhuman power, transforming power, uplifting power.

I say that wherever you go, in whatever corner of the world you meet with a present-day evidence, you find in the pathway, I say, of the larger evangelism, a steadying, a conserving, an uplifting and guiding influence, a vitalizing influence.

We hear this call to the larger evangelism when we remind ourselves that if churches, if missionary agencies fail to be evangelistic in this largest and most genuine sense, it is inevitable that sooner or later they become unevangelical. Their creed may not say so; that may stand. They may be ready to fight for that creed; that may still be true, but they are not in the whole range of individual life, and in all human relationships, reminding people of the reality of Christ coming Himself inwardly to man. They are not reminders of Christ, and it is not the larger evangelism.

On another journey that Mrs. Mott and I made, across Northern Africa some years ago, we were shocked when we found—we had read of it earlier but it did not dawn on us as a reality until we got there—that once there were thousands of churches across the breadth of that northern part of Africa, with creeds as massive and as essential in their elements as any creed professed in this room. And yet these churches were covered with sand over these great deserts. They had become absorbed with other things; they had lost their perspective, and above all, they ceased giving effect to the central purpose of the larger evangelism. They then became relatively easy prey to the Moslem hordes and the conquest of the great continent of Africa was deferred for long centuries.

I spent a memorable evening with Gandhi on this last trip. He keeps what he calls a Day of Silence each week, in which he will not talk with people, or, I understand, have them talk with him. It so happened that he did not get my telegram until I had got into the town and I hadn't received his telegram either, and so I happened in there on this Day of Silence that he was keeping. Mrs. Mott and I,

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with an Irish Presbyterian missionary, made our way out to his place, and his secretary met us at the gate and told us that our telegram had just arrived, that he was keeping his Day of Silence, but that he would like to have us come in. We went in and sat there in silence, which was a mighty profitable thing for me, for more than an hour. Then he wrote on a pad, "If you have any matter of very great importance that you want to talk about, feel free to say it." I hesitated somewhat in view of the fact that he was observing this Day of Silence, but I knew my time was limited and it was my last chance, and I certainly did have some things that I deemed important. So I am afraid I did trespass; I talked quite long. Then we went out to the evening meal which we ate seated around on the floor, with him and his disciples, in silence out under the open; then to the open heavens for evening worship. Then at seven o'clock—this was the winter season—his Day of Silence was over and he told us to come out in front of his bungalow.

There he had gone to bed, as was his custom, with his bed out under the stars, and he had a bench by one side, on which we were seated, and then began the conversation. I had made out a list of twenty questions that I wanted to ask, and I did not want to request a candle, but before we got through I think I asked him most of the questions. Among the questions was this one, "Mahatma, are you correctly reported as having said that a person under no circumstances should allow himself even to entertain a thought of having another person change his religious affiliations, still less use his influence to foster such a change in affiliation?"

He said, "Yes, that is what I have said and what I believe."

This came pretty well along in the conversation. I said, "I am afraid you and I should have to part company on that." I said, "If you will not misunderstand me, you are the greatest propagandist ever known; you have more disciples, you have more people following you, than any other person I have ever met."

He said, "You are very generous; maybe in political matters and in social-uplift matters they do come my way."

I said, "I belong to a faith that does not thus discriminate; our Christ is Lord of all, we say at times, or not Lord at all. We find that if we are true to Him we must express His mind and spirit under all kinds of circumstances, and He has given us quite lucidly instructions about sharing with others the light we receive and the life we receive, and any help we are to hand with unselfish spirit to others."

Well, the conversation went on, but I am sorry to say that that subtle and nerve-cutting suggestion and emphasis has silenced many a good voice which today is not declaring, "Ye shall be witnesses unto me." What is the function of the witness? Is it to sit in the

box and look at the combating lawyers and the jury and the judge and say nothing? Is he not rather to testify concerning the things he actually knows, as a result either of his own observations, or better, of his own experience? Certainly.

Be that as it may, this summons to the larger evangelism is all the more imperative in view of the fact that not a few voices, East and West, are silenced today. There are many very specious and superficial things being said about damaging personality, about robbing people of initiative. My observation is that when we seek to widen the limits of Christ's Kingdom, the greatest conceivable pressure is put upon man's power of initiative, on his will power, and there is the greatest testing and strengthening of personality.

Now you ask me to dwell a little more at length on one point, and that is, what do you mean by this larger evangelism? I mean an evangelism that has as its precursor largely, desires. Am I not right in asserting that a precursor of the most refreshing, the most life-giving, the most helpful spiritual awakenings that you have ever known, whether in a so-called Christian country or a non-Christian country, have been those preceded by pure and intense passion for unselfishness? Am I not right about this? I have made somewhat of a study of the history of the revivals, not so much of the so-called revivals as of the steady growth of the Kingdom in communities, and have tried to observe it in travel, and I think I am absolutely right in saying that the more we get beneath the surface, the more we find a pure and unselfish passion or desire. You say desire. Desire for what? Well, a desire to have that name honored, the desire to have that Kingdom widened, the desire to have the very peace that is not in personality called out, a desire to share, a desire to be unselfish ourselves, a desire to become so lost in a great unselfish cause that self-consciousness and selfish ambitions and self-seeking are lost sight of in our handing out with prodigal measure anything that has helped us, no matter how little.

That desire, of course, can be generated, and the secret of it I will remind you of in that language of Bishop Gore, "We do not think and we do not pray." Thinking without feeling is thinking without reflecting. I defy any person, no matter how hardened, to think earnestly enough, honestly enough about the actual needs of people that he knows by name, and of social conditions with which he is very familiar, I say long enough, earnestly enough, honestly enough, and fires of unselfishness, and I would say, of heroism, will begin to burn in his breast, and he will not be able to hold his peace. I am willing to let anybody try this who is willing to take exception. I think the experience, however, of all of you has been much the same as my own.

We are living too fast a pace nowadays. I was telling a friend, the day before yesterday, that one of the best things that Japan ever had was jinrikishas, and that one of the worst things that ever happened to Christian workers in Japan was the bringing in of automobiles. It used to take twenty or thirty minutes to get from one engagement to another, which would give a person time to stop and think of what he was going to say at his next engagement. And when you are rushing along in an automobile it is so easy to have somebody with you, talking to you, and we don't have these spaces for meditation.

We must not only meditate on the needs of men, but more especially on our living God, and how fascinating it is now that we understand Him, as revealed in Christ; how Christ makes Him intelligible and compelling and winning. We must think of Him; who He is; what His character is; what His disposition is; what His ways have been; what His resources are. We cannot think long on those lines without feeling this passion of the larger evangelism begin to beat in our breasts; and some who have been praying that they might not have to go forth, say, "Let me go forth, let me begin to testify, let me bear witness; forgive me, O Lord, for waiting so long."

I am not talking theory, as every person knows from self-examination. The larger evangelism not only has as its precursor and attendant the larger desires, but it reveals a larger comprehension. We must have today, I think, a larger comprehension than ever; maybe not, but it would seem so—I mean if we are to understand the field where we are working and the background of the peoples we are serving, their antecedents, their mentality, their faith or lack of faith, the things that grip them, the things that draw them down or lift them up; if we are to comprehend their battlefield. How difficult it is to comprehend, likewise, their unanswered questions, to draw these out, to think them through, to be ready to be constructively helpful, to understand the adverse influences that are tugging us all down. And on the other hand, how often we neglect to appraise or to appraise properly the uplifting influences, the positive, constructive forces, that are in every community.

"All are yours," said the apostle, "and ye are Christ's and Christ is God's." There is a great deal that we ought to be laying hold of and claiming for our Lord, not letting it be regarded as a process or agency or means of the secular, naturalistic, humanistic movement. We must lay claim to things that are not arrayed against Christ. They were designed to be used for, with, and by Him. The larger evangelism not only has the larger desires and larger comprehension, but exhibits in larger manner our plans. How is it that our plans settle down to such low levels and reveal so little of vision and great-



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ness, when we have a Christ who has a world-wide horizon and who ever spoke in world terms? His great Apostle caught His spirit in such a degree that he made this striking statement, that his aim was to seek to present every man perfect in Christ.

If that is not larger evangelism, what phrase can you coin—"to present every man perfect in Christ"? And yet our plans level down, and the last thing they remind us of is greatness. I have been deeply moved here by some of the speakers this morning who have talked about unoccupied fields, and I want to pay a tribute to the Christian Missionary Society. At a time when some of the richest of our boards on both sides of the Atlantic have found that they must dig in and call a halt, they have felt just a simple summons that we must let others hear also, and in proportion to our ability we will spread out. My heart beat with joy when in China the other day—I had not heard of that advanced policy—right in the midst of the discouragements of China, that mission in the interior saying, "We have talked this thing over, prayed it over, and decided we must add 200 missionaries the next two years and send them back primarily into the innermost provinces."

It was a reminder to me of one aspect of this larger evangelism. I was chairman of Commission No. 1 at the Edinburgh Conference, the one that had to deal with the evangelization of the world, and among the things we investigated were the unoccupied fields. I was shocked the other day as I read that list that Dr. Robson and others have worked over for weeks and months, to see how many of those fields which were unoccupied in 1910 are still unoccupied, and this in the face of the powers of Christendom. It ought not so to be; it is not what I hear Christ saying. I did not hear him say at Edinburgh, Wait twenty years, maybe, until we have another congress, and then begin to take up these unoccupied fields.

I am not unmindful of certain of them that have been entered, or for which plans are on foot, but I am saying that the amount of work which has been done is almost negligible.

When I came up from Siam and the Philippines into South China, Dr. Cheng Ching-yi came down to Hongkong with a group of missionaries and various church representatives of South China, to meet me, because I could not go into South China proper but had to go to Japan and other places, and to North China. And he, in his modest and retiring way, got me apart and said, "I have been spending a great deal of time in prayer in the face of our chaos in China, and the discouragements we find everywhere, and the answer that has come to me after prayer and much thought is to summon our people and the churches to a large advance, instead of saying, 'We must trim ourselves down until these difficulties sweep past.'" He said,

"These nights of prayer have convinced me that we must summon our Christians to a large advance."

I said, "What do you mean by that?"

He said, "Would it be too much for us in five years in China to double the number of Protestant church members?"

I said, "How many have you got now?"

He said, "Four hundred and thirty-five thousand."

I said, "It took over a hundred years to work up to that point, and you are now proposing in five years that you double that number. But, there would be groups working, there would be laws transcending any numerical calculations. Have you shared this vision?"

He said, "No, I haven't done so except with a few friends."

I said, "What is more important than that you should share this? And the best way to test it is to have it debated, have all the difficulties brought out in the open; find out whether the people are ready to pay the price, as Christ said, 'always counting the cost.' But," I said, "people often overlook what He coupled with it that they should count the cost with reference to paying it; but you must first get them to count it." I said, "If you will come along with me, the National Christian Council has arranged for a series of regional meetings. What is more important than for you to share this vision with them?"

He assented, and went. He took usually a day and a half or two days, not only to present his case but to be asked questions and then to ask for groups to discuss it, and they became so much interested as the days went on that they had other groups take up different aspects of it. The long and short of it is that each one of those groups, where the leading missions—practically all the missions and churches of the area were represented—came to a unanimous vote to give themselves to this plan and to appeal to the National Christian Council at its coming National Meeting in Hangchow to take it on as a policy. The National Council that met in Hangchow went into it with great thoroughness. I carry around this photograph. It is a picture of the personnel at Hangchow. I do not know of any country of the non-Christian world, where there is such a personnel, having behind it such lives as each of these, where such prices have been paid, where such confidence has been won, where the delegates hold such a position. You will find a large majority of them are Chinese. They will all tell you that the great hour of their lives was that hour when they sealed their purpose in His presence to give themselves to this Five Year Movement of augmenting the number of Christians from 435,000 to double that number.

It was not hastily conceived. One thing I should like to have us all notice, and that is that it was the Chinese that caught the vision;

it was a Chinese that was the advocate and the interpreter. The Chinese were in the majority in all these areas, and in the national meeting; and do not get a misleading impression: the missionaries were with them, and nothing gave them more intense joy; they said, "Our prayers are being answered on a scale the like of which we did not dream we should ever live to see."

It is one thing to initiate a matter; it is quite another thing to fill in the vision, a thing which has implications, I fancy, for almost every person in this room, might I not claim every person, even though you represent a Board that is not working today in China. What could mean more to you than to see this movement filled in with living content, to see the Protestant church membership of China augmented from 435,000 to double that number within five years in that land of a fourth of the human race? I want to make it clear that they forgot the numbers as they got deeper into it, as they began to count the cost before proceeding to build; and as you become acquainted with the minutes of their meetings, and the prices they are planning to pay, you will see that they very greatly need you. I hope nobody is going to wake up five years from now and say, "We told you so five years ago." I hope that nobody will ever have to say that, but that, rather, we shall early identify ourselves, asking what God will have us do to help give larger effect, to sweep past any of these goals.

That reminds me of the next experience before I finished out that visit in China. Within three days after I had reached Japan I met that man whom I look upon as one of the leading Christians of our generation, Doctor Kagawa. Without knowledge of what China was thinking about, he said that he had a great burden he wanted to share with me—he and his secretary, Miss Topping. I said, "What is it?"

Later on I got his story. He said, "I have been studying the Huguenots, the Protestant community of France, and I notice that there is a church there with about a million members, which I discover, in talking with people and in my reading, has become a national power out of all proportion to the number of members; that in some respects it is the most powerful body in France among 38,000,000 people. I have been thinking and praying and asking myself, If we could have a million Protestant Christians here in Japan, among 58,000,000, might we not be able to influence the ideals and the standards and fix the goals and communicate the spirit which would ultimately permeate Japan?"

I am relating concisely his vision as he shared it with me. I said, "That is something entirely fresh." And I told him a few things about that Huguenot church, and confirmed what he had said. A

great many of my friends are among those scholars and members of the Government, and in other walks of life, and I encouraged him as much as I could. I said, "I will keep quiet and you do the talking in these two meetings that we are going to have."

He is the busiest man, I think, that I have met in Christian work. He begins about five o'clock in the morning, works into the watches of the night, worn out, with one eye entirely gone and the other bidding fair to give way; he is an incessant writer, as well as incessant reader, and he speaks on the average of three times a day, sometimes five times a day, and with great power and effect. His books are dynamic; he writes many. One of them has passed through 300 editions. He was invited the other day to become the head of the Social Bureau of the Municipality of Tokio, a city of 3,000,000, at a salary of 18,000 yen. He declined the offer but agreed to give his time in an honorary capacity as adviser, and he has done some work on a mere pittance. He is always behindhand in financial matters, and gets on with support that is very meager when compared with the magnitude of his operations. Wherever he goes, he seems to have prophetic, kindling, dynamic power. He came to Kamikura and then went to Nara, and as a result of his presentations you may be sure that his word came with added conviction to the people. They called upon the National Christian Council to make this their major. The Council decided to do so and have set up the strongest committee that could be set up in Japan for this purpose. That committee has mapped out a very constructive program which they first decided to call the Million Souls Movement, but I am glad that they have chosen another title, the Kingdom of God Movement.

You see they are concreting it and it is already arresting attention. I have had a letter within a few days, telling of their initial preparatory conference, where all the missions and churches were represented, and then they opened the doors and allowed an equal number of others to come in, and it worked out that the number of others who came were about as important a group as those that had been elected. They had a double membership, therefore, and it was in that meeting that they adopted some of these measures and enlarged some of the others. It began, technically, the first day of January.

Now you ask me at this point, and I may as well break in to reply, What can we do to help these two particular things? Surely it bears on the larger evangelism. I would say, let us, after looking into this matter, write to our representatives in Japan, those of us who have representatives there, and say, "We are with you to the end of the day; call on us if there is any way we can serve you at long range." You know what that means to you when some such word as that comes from a distant part of the world, when you have given



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yourself to an undertaking and have had time for a little reaction, and when a word of encouragement sends you back with added conviction.

In the second place I would say, let us share intimately with our boards, and at the back of our boards, increasingly with our constituencies, this vision and this purpose. We must be wise about our publicity. I have sometimes thought that movements have been seriously injured by a certain kind of publicity in their initial stages. I should think it much wiser to pass the word on from group to group and individual to individual, and not have it get too much into the press. There will come a day when we shall have more that we can give freer and wider publicity to. Kagawa had those people who called themselves Kagawa Co-operators, that is, people that had entered into a covenant that they would back him up in prayer, and in other ways relieve him of some of the burden. They have raised the slender sums he has needed for his work, and I sometimes think in the day of rewards that that little unnamed company will deserve infinite praise and gratitude for what they have set into motion, for without their work the forces of Japan would not be committed behind this prophetic voice for this difficult and exacting undertaking.

A third thing we can do is to respond financially. They will want money for the holding of training-congresses and of countless retreats, and the enormous use of literature. Kagawa is extraordinarily wise about the use of the printed page. It is going to be almost entirely fresh material; they are putting individuality into this at every stage. Then again they will need money for the bringing in of speakers. I predict that the day is coming—in fact they have discussed this—when they will want certain prophetic voices, apologetic voices, and pens and opinions from other parts of the world. They have already engaged Stanley Jones. They are in negotiation with some prominent Chinese.

By the way, the Chinese have the same idea, and neither knew of the other's initiative. That shows where the initiative was, in the mind of the Lord. It is an easy matter, not by the humanist theory, but by the superhuman theory, to explain what has taken place on both sides of the Eastern Sea, without collusion; that the spirit of God should prompt Cheng Ching-yi and Kagawa in different lands, with the same vision but with different facts used as His media, and with the same great goal, the larger evangelism.

Another way we can help is to lay deep what they call the minor prayer. They want a deep minor prayer laid over this wide world, and that is within the power of all of us, and yet it is incomparably the most important thing at every stage of this journey. And there

should be a very specific prayer. Let us pray for Kagawa. My fear has been that he would break down physically. He is carrying an impossible load and the same is true of Cheng Ching-yi. He is a man more robust than Kagawa, and yet not a man of full health. Let us pray for these men. They need something vastly more important than criticism, although they welcome constructive criticism: they will want intercession that they may be saved mistakes and may not falter. We shall suffer, as well as they, if this cause is allowed to fall short because of lack of prayer.

I said that the larger evangelism means evangelism with a precursor of larger desires or passion, that reveals larger comprehension of that which now is all around us and in us, larger plans; and now I say, a larger message, not a new message. Jerusalem said, "Jesus Christ is the message." Not a new Christ, the same, yesterday, today, and forever, but, I maintain with you, a larger Christ because of Jerusalem and because we have so many, many more interpretations by revealing facets of this marvelous personality.

I didn't mention the Island of Nias, that little island off Sumatra, where one of the most remarkable revivals ever held has taken place. There have been many indubitable proofs of the wonderful work and superhuman power of Christ. I said he is not a new Christ, but he is larger in the sense of more interpretation. We have a larger apprehension and comprehension of what He is doing and can do.

Then Jerusalem did that unique thing. We had had Christ standing there in many another gathering. He stood against the sins and shames and errors and shortcomings and failures of non-Christian systems. Here, in the most honest and thorough way, the people tried to evaluate these systems and to say whatever could be said truthfully of beauty and of goodness and of power in any of these systems. And here Christ stood for the first time before any great gathering in such a comparison. Did He suffer? I speak for myself and I think I represent everybody in Jerusalem; He stood higher than ever, not less unique. There He stood, strong among the weak, erect among the fallen, believing among the faithless, clean among the defiled, and living among the dead, alive forevermore.

I find this is the new apologetic, and it is coming with winning power to the students; I predict it will come with winning power to the laymen. It ought to come with great power to Christian workers, the larger evangelism, I say, in this larger message, and then the larger strategy in the sense in which the French used in the war the words "grand strategy," by which they meant the strategy that is on all fronts. Not until all fronts were taken in did victory draw near to those who evolved that strategy. And I can't think of a better phrase right now than this. We have got to have this grand

strategy. It can no longer be a matter of indifference to us in this country as to what takes place in the bookstalls of Tokio; it can no longer be a matter of indifference in China what we finally decide about this extraterritoriality business, and also what we decide about movies that are sent out there from the American base. It can no longer be a matter of indifference to the so-called Christian countries in Europe, such as Portugal, what is taking place about forced labor down in Africa. We have got to have this larger strategy that takes in all fronts. We must co-ordinate the thinking, and the planning, and the action of all the churches and of all the missions at a time like this. We must play into each other's hands; we must strengthen each other's hands.

I cannot well convey the sense in which I see this so strongly. Happily it is something that can be done, that could not be done in the days when some of us attended our first Student Volunteer Conferences. With the present set-up, however, it is possible to communicate intelligence and to share experiences and to bring about a united impact. It is the summons to the larger evangelism, and we are summoned to a larger adaptation of means and methods to ends. Here I can only indicate in outline what I call the methods, as I see them right now, that come with freshness and that need to be used and perfected everywhere. One is the taking advantage of times and seasons. Some of the churches here in the West have waked up to what that means. They have got the law of association, for example, around Easter, working as we never used to have it work in a Christward movement. That isn't the only illustration.

Secondly, the concentrating of all our unselfish forces on individual communities and wider fields. For example, what they did in Des Moines one year, with all the churches and other constructive forces coöperating; what did not take place there in contrast with any previous experience. And we see, in the merit of this plan of Japan and China, that there is a certain something that comes when you mass the forces. You arrest attention; that is a big thing to do. You create an atmosphere in which wonder works are possible, and you make available for everybody the personalities that are altogether too much hidden away in denominational, and racial, and national pockets.

Then there is the emphasis on retreats. We have had them in every century from the days of Christ, but it does seem to me they are coming over the world with a helpfulness that one has never read about before. How much they are needed at a time like this of high pressure and great activity and of larger demands! Then there is the emphasis that needs to be placed right now on religious education. We need to have a profound study of the secret of the

most enduring revival results, and I think you will find it in the pathway of the finest Christian educational work. They didn't use the vocabulary before Wesley and Luther that we have nowadays, but there is something reflected in the Lutheran catechism, and the processes that accompanied its creation and use, that has made for rock-ribbed faith all over those middle-European lands. And something took place in the Church of England in its educational processes that made the atmosphere and the groundwork in which the Methodist movement became inevitable.

I have sometimes said that we have a lesson to learn from the Roman Catholics and the Jews, not so much in the content and methodology, as in the emphasis. If you talk to any discerning Roman Catholic leader and ask where it is important to get in the first work, he will tell you in getting hold of children in their tender years, and making the impression there according to the best working of the laws of the mind and of psychology and pedagogy. I cannot over-state the importance of this, and I am glad it is being recognized in connection with this Kingdom of God movement and the Five Year Movement in China.

One Board has placed at the disposal of certain of those fields some of the finest religious education experts of this country. We need to multiply the number over there very soon, as well as in other fields.

Then the next point I would mention is what we are so prone to call social evangelism. The reason I like that phrase, Kingdom of God, and use as my definition of larger evangelism, the making of Christ known and trusted and loved and obeyed and exemplified, not only in all individual life, but in all human relationships is that this social evangelism is not something out of gear with the individual evangelism: they are integral; they are essential to each other; they are parts of a common gospel. When I see them arrayed against each other it reminds me of the lighthouse being jealous of the life-saving service, or vice versa. Both are absolutely indispensable for the best work on these stormy coasts.

The next method I would call attention to is what Stanley Jones calls the round table. He has brought freshness to it. Christ had the same method, and others have had it in other days, but it has taken on a peculiar fascination, and proved most helpful, as is being experienced all over the world.

Then again I would lay great stress on the literature, original works adapted to the means of modern evangelism. There are other agencies that I would have mentioned, but I should like to sum up by saying that in my judgment more depends upon what we do before the evangelistic effort begins, and what we do after it is



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over, than what we do in the midst of it. The lesson of all lessons to learn is that of exhaustive preparation. They are talking in China of devoting the first of the five years to preparing the workers.

Larger adaptation of means to the end, and then I would say larger unity. Christ was familiar with the divisions among the Christians. He was very near to those divisions. I attended the Passion Play in 1900, in 1910, and in 1922, and I have already engaged my seat for this next 25th of May. Somebody asked me, "Did it impress you more deeply the second time than the first?" It certainly did, and far more the third time than the second. And I am so eager to go back and see it again. Of all those scenes during the eight hours, the one of washing the disciples' feet is the one that left the deepest impression on me. There were the near disciples asking the selfish questions and revealing the rift in the ranks. Christ summoned the servant and girded himself with a towel and took the basin and Himself put one foot in and reverently, as it seemed to me, lifted that foot and then dried it slowly with a towel and put it down; and lifted the other foot and in the same way treated that, and then rose in a dignified manner and moved on to the next disciple, and did the same to each of the twelve. Not a word was said and not a breath could be heard in that company of 4,000 until at the end, "If I, then, your Master, have washed your feet, ye also should wash one another's feet." That is sealing irrevocably this lesson that it is in unselfishness and service, if we are to break down these divisions; in humility, unselfishness, and service, that we shall have a triumphant solidarity. And it isn't until we get the envy and jealousy and selfish ambitions and pride in un-nameable forms overcome, by being engulfed in this Great Power, under the spell of this great example, and His communicated spirit, that we shall have these great spiritual movements triumphantly sweeping the field.

My last word is that it is larger in power, material power. Again I remind some of us that we are going to need money in all these countries that have been spoken of here today, and in some I have not mentioned here by name at all; in every part of this work we are going to need money for this larger evangelism, and I thank God we do need it. I hope we shall count the cost, as Christ said, with reference to its being paid. We can't afford to let the rich or the poor off in days like these. These are the last days in which we must tolerate deficits. How incongruous it seems to talk about having any plan wait for want of money. Let us find the way through. We must have human power also on the side of personalities. Jesse Wilson gave us a good diagnosis this afternoon, as did also the Rev.

## FOREIGN MISSIONS CONFERENCE

Milton Stauffer this morning, in that report from the nationals abroad. Studies, my own studies, have convinced me that they are both right; we must have more missionaries, but they must be better prepared than their predecessors, generally speaking, and go in training and stay in training longer.

We are falling short in the larger evangelism; almost every staff is undermanned. I was talking with Archbishop Sergius of the Russian Orthodox Church. He said, "I let nothing crowd out unhurried, personal conversations, and I have had 821 converts in family visitations in the homes in Japan this last year."

We speak of the larger evangelism. How it does become larger by these simple methods that never wear out! I should like to hear a sermon on this text of St. Paul, "Do the work of the evangelist." We talk about the work of the evangelist but to actually put it into effect the way that archbishop did, is another thing.

I was going to say that we must multiply the number of workers, and as I have already remarked, we must release certain workers to serve us all. There will come some pretty big demands on some of the boards to liberate certain workers for international service. But above all, we want the superhuman power. In how many committees have I heard this expression this year, that we are on the threshold of something that will transcend anything we have ever known! May those words not become light to us, may they sink in, and may we all tonight, by a quiet act of faith, assert that we are on the threshold of something that will transcend anything that we personally have known, the oldest of us and the youngest of us.

Let us enter in that phrase of the Jerusalem Call that not until fresh tides of life are set surging in the church will the waiting task be performed. So with unshakeable faith in the superhuman sources, let us lend ourselves to the larger evangelism.

## *II. Latin America*

DR. S. G. INMAN

I trust that you will take the Annual Report of the Committee on Coöperation away with you. I shall not ask you to refer to it at the present time but simply say that it will remind you of the wide scope of the work of the Committee on Coöperation for Latin America which is not simply an organization to call together for counsel the Christian forces of this country, but to coöperate in service with seven national councils in Latin America it is taking in an ever-widening service for these two lands.

I had hoped that our good friend, Dr. Howard, who is the newly appointed evangelist under this committee for South America, would take my place at the present time. He is in the room and although he refused to do that, I at least hope that we shall have an opportunity, Madam Chairman, of presenting him to the conference.

Many years ago I stood on the plaza of the beautiful little city of Saltillo, Mexico, just a couple of hundred miles from the border of the United States. There was a great religious fiesta taking place. I was talking with one of the distinguished lawyers of that little city. As we talked we saw among the pilgrims making their way across to the beautiful cathedral an old lady crawling on her knees, all bleeding, evidently having come from a mountain village a considerable distance away. She crawled on the stones up to the cathedral to express her devotion to her patron saint. This great lawyer looking at her said, "I would give all I have in the world to have that faith."

That scene represents the need of evangelism in Latin America. We go to Latin America to give that lawyer that faith which he said he would give all he possessed to have. We go to Latin America at the same time, not to ridicule, but to uplift and beautify the faith of that woman. Practically all those who have studied conditions in Latin America admit that the true faith of Jesus Christ has not been given to these lands. We find there applicable the words of Miguel de Unamuno, when he says, "For them there are no burning tears shed in silence, in the silence of mystery; but these barbarous leaders believe all problems are settled, that they have been born with the whole truth; for them there is nothing but dogma and formulae."

A few years ago I was dining with three or four of the most distinguished citizens of Buenos Ayres. We sat down at the table at about eight o'clock in the evening and it was after midnight when we arose. We were discussing the question of religion and I was press-

ing upon these men the necessity of religion in their own lives and in the life of the nation. The whole argument of these men seemed to be summed up in these words: "When you ask us to be religious, you ask us to be immoral, for religion in our country is associated with the immoralities of our life."

After we had arisen from the table, one of these gentlemen accompanied me to my hotel, which was situated on the Plaza de Mayo, around which we circled, too stirred to retire, and continued our discussion. We would pass the great cathedral every time we circled the Plaza and I shall never forget how my companion, as we came to the cathedral, would shake his fist at it and say, "That thing! That thing which has kept us from education! That thing which has worked against our democratic processes!"

What a difference between that scene and the one that occurred a little while ago in the City of Buenos Ayres at the celebration of the twenty-fifth anniversary of the literary beginnings of one of their distinguished men, Ricardo Rojas. He had just concluded his now famous book, "*El Christo Invencible*," "*The Invincible Christ*," which marks an epoch in the spiritual life of his country. For the first time one of these great intellectuals had selected the theme of Christ, which really represented the investigations of this university Dean for a quarter of a century. When the leading people of that great city of two millions of people, including the President of the Republic, had gathered together in the Colon Theater to honor the author, the Minister of Education said to Ricardo Rojas, "Keep on singing of the victory of man and of the eternal spirit of Christ, fertilizing the generations of the present and the future with good and truth and beauty."

This is only one illustration of the new spiritual interest that we are feeling has begun to develop among the intellectuals of Latin America. One would like to speak of other needs in evangelism, of the great needs of the Indians, these millions, among the most neglected on the face of the earth. But it is particularly to this new awakening among the intellectual classes that I want to call your attention, for this is something new in the history of Latin America. Whether rightly or wrongly these intellectuals have largely assumed heretofore the attitude which I have already described concerning the church as they have known it. Now they are turning anew to spiritual things. They are, for example, listening to lecturers who come from the theosophical movement of India; to Europeans like Count Keyserling and other men of that kind who have come, not as evangelists of the Christian faith but yet have dealt with great spiritual problems that have aroused tremendous interest. Professor Erasmo Braga writes me that "the visit of Keyserling to Brazil



has given a new slant to religion in the minds of many intellectuals. Indifference is yielding. I find in the philosophical society of which I am a member that religion is now often the subject of study."

Professor Braga himself not long ago gave an address in the Rotary Club called "The Spirit of Rotarianism," which was really nothing but a sermon on the spirit of Christ, and it has attracted such widespread attention that it has been widely published and translated into Spanish. Professor Braga also gave an address recently in a series of conferences on religion, which the Spiritualists of Brazil organized, and invited a representative of the Protestants, of the Roman Catholics, the Theosophists and the Spiritualists each to give a conference. That in itself denotes a new open-mindedness and a new interest of the public in religion.

Dr. John Mackay, whose work fortunately is becoming better known among us, has been increasing that work among the intellectuals during the last year, notably some of his conferences in the old city of Lima where he formerly served as a professor in the University. Speaking at five o'clock in the afternoon in one of the theaters of that city the audiences ran from 700 to 1,000 people at that difficult hour.

It was the visit of Dr. Stanley Jones to South America that made people in this country aware of this new hope for South America. In this city of Buenos Ayres Dr. Jones was well received at first because he came from the Orient, and Latin America seems to think that probably from that source she will get this desired religious message. A group of editors, literary men and university professors came to a luncheon to meet Dr. Jones because he was a friend of Gandhi and Tagore. But as they were listening to Dr. Jones he suddenly turned to them and said, "But I am interested in something else besides the oriental view of religion. I am interested in Jesus Christ and I feel that I must speak to you about him." There was a nervous turning in the chairs, but Dr. Jones pressed the subject. He caught their attention, and instead of being there for the ordinary hour and a half for luncheon they stayed until four o'clock that afternoon listening, asking questions and discussing this matter of Jesus Christ as a value in the life of the individual. That opened up a whole series of interviews and in one of these in the office of a great newspaper, ended in the promise of the editor to give his life and his newspaper to this new spiritual idealism.

To follow up the work of Dr. Jones we have secured Dr. George P. Howard who is specially prepared for this work in that he was born in Argentina of missionary parentage, speaks the language, of course, has the missionary passion and has now come to this country for a few months of study and wider preparation for this great service.

From Mexico we have just received word that Dr. Vicente Mendoza, who was with us at the Williamstown meeting, has just visited San Luis, a city of 100,000 people, and there in a great theater, with the director of the normal school presiding, had crowded meetings day after day when he spoke about Jesus and his claim on the individual.

So it would seem that in a number of places in Latin America we are having these awakenings. We must be careful not to read into these few experiences too large a movement; but there is no question that there is a reawakening concerning religion in Latin America. Isn't it God's way, when some doors seem to be closing in other parts of the world, with secularism at its height, that in Latin America where secularism has ruled and almost ruined for these hundreds of years, that precisely here we find God is now moving in a special way on the hearts of the people?

If there were time we could analyze some of the reasons, as far as we can see, for this movement. I would like to mention one particularly, and that, I believe, is the Revolution in Mexico. The Revolution in Mexico, although as profound as the one in Russia and Turkey and China, has not been one against religion; it has simply, on the religious side of it, tried to eliminate religion from politics. But there has been an earnest endeavor among many of the Mexican leaders coming out of the Protestant school to put religion in a new place; and that has had its influence throughout Latin America. Of course, in all of these countries we are beginning to reap the results of the long sowing of seed in our evangelical work, in schools, in hospitals, and in literature, especially the new kind represented by our magazine in Spanish, "*La Nueva Democracia*." A number of these things we can see have been preparing the way. Now the question is how we are to enter into this great new opportunity.

### *III. The Philippines*

REV. MATIAS CUADRA

The Spanish régime ruled my country for almost four hundred years. The Bible was a closed book, as every woman and man who was found reading that sacred book was deported. My country, especially the Mohammedan section of the Philippine Islands, is the place where they were being deported.

The Filipinos suffered very much but the Almighty God heard their prayers for in 1898 America came to the shores of the Philippines and the Bible, which was a closed book, became a heritage of the people. Evangelism was carried everywhere. I can still remember the man that preached on the street, almost stoned to death. I can still see that missionary walking by the side of the road, preaching Christ and Him crucified. I can still see that great gigantic soul, as we walked together in the midst of the Moslem territory, talking of how we could present Christ efficiently and effectively in the lives of these thousands of Moslems in my country.

My dress is very peculiar. This is not worn by the Filipinos at large. This is only the peculiar dress of the Moslems of the Philippine Islands, numbering 480,000.

One hundred years before Major Land planted the Cross, there were only the Arab scholars that came to the solace of my country, preaching the doctrine of the great prophet Mohammed. But when great General Wood and General Pershing came and subjugated that territory, it had been in the possession of Spain for almost 400 years, and when these great soldiers came, those great fighters and pirates of the Far East surrendered unconditionally to the Stars and Stripes.

Thus schools were established everywhere. Polygamy is gradually being eliminated, womanhood exalted; first-class roads are found everywhere. The Government has progressed by leaps and bounds, but there is a silent factor working in the midst of the Moslem territory and this silent factor is being carried by the men of God, preaching Christ and no other than Christ, and Him crucified.

Many of the Moslem youths are rallying to the banner of Christ. My father is one of the chieftains of my country, his words are laws. He had almost 10,000 followers, yes, holders of slaves, but under the Stars and Stripes these have ceased.

Friends, I can say this, that the youths of my country, the Protestant youths, numbering 75,000 today, are determined to follow the

Cross. When I was secretary to the Moslem senator of my country, I was privileged to present a request to the Governor-General that the Moslems who are studying in the City of Manila be given the privilege of going to the Bagu Conference every year, and as a result of that the Government has financed these young future leaders of the Moslems, about 40 of them. Well, we came to that group there; I was then already a Christian minister of the gospel. My folks are Mohammedans, these boys are Mohammedans. I told them, "We have to observe the quiet hour, but I want any one of you to pray a Moslem prayer, any one of you leading the meeting."

There was no one who had the courage to come to the front to utter a prayer. I said, "If you have no objection, I will take my Christian Bible and read a few passages, and shall lead the prayer." And they all unanimously voted, "That is fine." So I read the Bible and led them in prayer. It was no longer a Moslem prayer, for I know no more of the Moslem prayer, but it was a Christian prayer that touched the hearts of these forty students from the Moslem territories. I was very much surprised the following night when about ten of them said brief prayers, but no longer Moslem prayer, it was an evangelistic, Christian prayer.

In our personal conversation with these young people they used to ask me, "Can a Moslem live a better life without becoming a Christian?"

I said, "Absolutely, because there are many so-called Christians in our country who are not living the right Christian way of living; I think those Moslems are very much better who are trying their best to live a better life, but if they will only take Christ into their lives they can live still better, they can live the best that life can give." So if he was a good Moslem, he will be a better Moslem if he will only magnify the life of Christ and His personality in his own life.

My country yet needs evangelism. My father almost cut me to pieces with a two-edged sharp sword in those days when I was preaching the gospel by the wayside. I have still the scar on my head where a big husky Roman Catholic gentleman picked up a big stone and gave me a good hit. Yes, I will take this scar to my grave. It has shed blood for my Master; it bled for Him. But thank the Lord, I have done my part.

Go to Africa today, Turkey and Egypt. You will not find boys and girls sitting side by side, from Moslem homes, studying this modern civilization. And under the Stars and Stripes, there are 480,000 Mohammedans who are doing that. If I were permitted to dream dreams here, under the tutelage of America, maybe 50 years from today the Moslem youths of my country, the only



Mohammedans under the Stars and Stripes, will be won to Christ. Spain failed to convert her, Spain failed to subjugate her; America succeeded in conquering her, America succeeded in giving her the best civilization and education, but America is not doing anything yet in the way of winning her to Christ. Religion is absolutely neglected. It is given into the hands of a few missionaries, but they are helpless there without the force from behind, backing them up.

Yes, I say this without mental reservation, if the young Mohammedans of the Philippines could be wooed to Christ, these young men would go to Borneo, to Africa, to Sumatra, to the Straits Settlements, and there magnify the life of Christ. Yes, Moslems can be won to Christ, but they must be won by their own nationality, by their own people, and maybe it is providential that America is in my country to win the 480,000 Mohammedans so that they in turn can bring the peace of good will and magnify the life of Christ unto the 50,000,000 Mohammedans in our territories.

I close with this thought, that 75,000 young people of my country resolved to be evangelistic; resolved to fight against the prevalent vices in my country such as gambling, the cabarets, intoxicating liquors, corruption in politics; but these young men got the spirit of Jesus from the men and women that are preaching Christ and Him crucified in my country.

We need more men and more women yet, and may America, as long as she is in the Philippines, give us Christ so that the Mohammedans of my country cannot say to America as they said to Spain, "Yes, you stayed here 400 years, but you failed to give us Christianity." America has now been there 31 or 32 years. Will she fail to give us Christianity? And God grant that the 480,000 Moslems, under the tutelage of the Stars and Stripes, may be privileged to know Christ, and Him crucified!

#### *IV. India*

REV. J. W. R. NETRAM

Madam Chairman, Christian Friends: I feel that I cannot begin my address this morning without first paying a tribute on my own behalf and on behalf of my people in India, to what you good folk of North America have been doing for us.

The missionary enterprise in India dates from the first quarter of the eighteenth century. I think it was the ninth of July, 1706, when the first two Protestant missionaries set foot on Indian soil. During these past 200 years you have been sending your gallant and noble men and women to preach the gospel to the people of India, and they have given themselves to the task of making Christ known to the people of India in a most unstinted manner. Not only have you sent your men and women, but you have also been sending in a most large hearted manner your money to support this glorious work. And above all you have been sending up your prayers to the Throne of Grace on behalf of the people of India. And I wish to take this opportunity of thanking you on behalf of the people of India and on my own behalf for what you good folk have been doing for us. We are most grateful to you.

The fact of the matter is that I stand before you this morning as a direct product of the work of these missionaries whom you have been sending. I feel I owe all I am to the work of these missionaries. If it were not for these missionaries in India perhaps I, too, today, like so many of my country-folk, would be bowing down to idols carved out of stone and wood and metals, to gods who are no God at all. And it thrills me when I think of the high privilege which is mine to come to you in the shape of at least a small portion of the return from your investment which you have been making to this missionary work across the seas.

Before I enter upon the discussion of my subject this morning, I would like to make a few basic affirmations. My first affirmation is that human nature is the same the world over. The East and the West make no difference there. The fact of the matter is that there can be no such thing as the East and the West in a round world like ours. Human nature is the same the world over.

My second affirmation is that there is a universal feeling of sin; the feeling of sin is universal. Go where you may. Go, if you please, to the innermost parts of India and Africa, you will find there, deep-rooted, a feeling of sin. Go on the other hand to the

most civilized parts of the world and you will find there, too, deep-rooted, a feeling of sin. The feeling of sin is universal.

My third affirmation is that there is a universal hunger and thirst for God, for reality. This human heart is made for God, and it is restless until it finds rest in Him for whom it is made. There is a universal hunger and thirst for God, for reality.

My fourth affirmation is that the human heart is essentially Christian. I hope you do not misunderstand me; I do not mean the carnal mind or the carnal heart. The carnal heart is not Christian; it is not human. I think it is subhuman, but the human heart as it comes from the hands of its Creator, from the hands of Christ, this human heart is essentially Christian.

And the human heart being essentially Christian, Christ appeals to this human heart like light appeals to my eyes, like beauty appeals to the æsthetic nature, like truth appeals to conscience. The human heart is essentially Christian.

There being a universal feeling of sin, and also there being a universal hunger and thirst for God, for reality, I find, as I study the history of the world, that through the ages, from time to time, various efforts have been made to find a solution of the problem of evil. For example, there have been those who have suggested that the best way to solve this problem of evil is simply to deny it. Do not admit that there is such a thing as evil in the world, and all will go well with you. There are those in India who have propounded the wonderful doctrine of Brahm—all is Brahm, I am Brahm, you are Brahm, the whole universe is Brahm, and therefore the responsibility is not mine, it is Brahm's. Brahm is the doer of all things.

Then there have been those, or a school of thought, which has suggested that you cannot deny sin; it is here, but the best way to solve this problem is to simply forget it, wipe it off your memory and all will go well with you. Do not remember that there is such a thing as sin.

Can we forget sin? Psychologists tell us that the best way to remember a thing is just to try to forget it. If you want to remember a thing, try to forget it and it will ever remain fresh in your memory.

This reminds me of a story, an Indian story. There came into one of the villages of India one day one of these so-called holy men of India, a mendicant. He told the people that he had the recipe for manufacturing gold, that he could make as much gold and as often, as he liked. This attracted the attention of a number of simple villagers. They came to him and said, "Please, sir, demonstrate to us how to make gold." He said, "Get me a tub of water."

They brought him a tub of water, and he put into this water a few of the colors and dyes which he had, and began to stir the whole mixture with a stick. And while the people were inattentive he let slip a few nuggets of gold into the tub and then he said, "Gold has come. Put this whole mixture through a sieve and you will find gold at the bottom."

They did so, and sure enough gold was there. This attracted the attention of a greedy money-lender. He came to the sadhu by night and said, "Please, sir, what will you take for giving me this recipe?"

He said, "I will be very liberal with you; I will give it to you for 100 silver rupees."

Finally, after some bickering, the money-lender counted the 100 rupees out and the sadhu explained the whole process of making gold, said good-bye, and walked off. This man got the water and the tub and the ingredients, and just as he was in the process of making gold he saw the sadhu returning to him in great haste. "Oh," said the sadhu, "I forgot to tell you, you can make as much gold as you like and as often as you like, but remember, while you are making gold if you happen to think of a red-faced monkey, the gold will not come."

"Oh," said the money-lender, "I will not think of that." So the sadhu said good-bye and went away.

He got the tub and the water and the mixture and put the dyes in and began to stir it with the stick which the sadhu had given him, but the red-faced monkey was there.

"Oh," said this money-lender, "it is something that is fresh in my memory; I will go off to my every day business, put this thing away for a few weeks, and when I have forgotten about it I will make gold; it is simply a matter of time."

So he put away the whole thing and went off to a far country, and in a few weeks he returned and thought he would make gold. He got out the tub and the water and the ingredients and began to stir the whole thing with the stick, but the red-faced monkey was there.

Well, you see we cannot forget sin. There is a principle involved in it. We can't forget it, and this offers no solution of the problem of evil.

Then there is another school of thought which has suggested that we cannot forget sin but we must locate it, and they have suggested that the seat of sin is this mind of ours. That is where sin resides. Therefore, the best way to get rid of sin is to educate ourselves, to fill this mind of ours with information, and sin will automatically drop off. Now what does human experience tell us? It tells us that very often some of the greatest sins are committed in the



society which is supposed to be most informed and most educated. The last European War has amply demonstrated that. Some of the nations used their very knowledge of sciences, and their very information and their very education for manufacturing weapons of deadliest warfare. No, it is not so much information as reformation, which we seem to need.

There is another school of thought which has suggested that the seat of sin is this body of ours, this physical part of our being. Therefore, the only solution of the problem of evil is to torture this body, subject it to the severest types of austerities, and like perspiration from the body, sin will automatically drop off. It is because of this same teaching that in the early years of the Christian era people said good-bye to the world, to their dear ones and friends, and went off to the forest and began to live in monasteries on roots and fruits and whatever they could get from the jungles.

You go to India and you will find people who have put up their right arm in this position (indicating) and have kept it there until circulation has stopped and the hand has become like a dry stick, no longer of any service to the man. You will find people lying down on beds of spikes, you will find people going out in the month of December, in biting winter, at four o'clock in the morning, into the ponds of the villages, and standing there in deep water, subjecting their bodies, this physical part of their being, to that type of austerity.

I have sat down with some of the sadhus of India, I have tramped in the Himalayas and had talks with these so-called holy men, and they have frankly owned up that they are only seekers and have not solved the problem of evil. We have in India, altogether, about 320,000,000 people. Of these 220,000,000 are Hindus, and of course when I use that word I do not use it in the sense in which I hear it used here sometimes, to distinguish the people of India from the red Indian. I mean the people who are followers of Hinduism as a religious system, believing in 330 gods and goddesses, people who worship idols. There are 220,000,000 of them, and I go to the Hinduism, I go to these people, I go to some of their yogis and sanyasis, of which one hears so much here in North America. What has Hinduism to say; has Hinduism a solution of the problem of evil to offer to my weary soul?

And Hinduism says just this. Hinduism has a wonderful system of philosophy. People sometimes talk of their wonderful system of philosophy in India, and people sometimes talk of her civilization, reaching back thousands of years, but I will tell you what that wonderful system of philosophy is doing for India. Here is, at least, part of that wonderful system of philosophy. There is the doctrine of transmigration, which ultimately is fatalistic,

according to which a man has to be born and re-born into an endless chain of births and re-births, to reap the fruits of the deeds done in a previous birth.

Now I ask Hinduism and Hinduism just says this, "It is just transmigration; you cannot escape your fate; just as a calf finds its mother among the thousands of cows, so your "Karma" will find you in your next birth." When a Hindu young man grapples with life and makes a failure, he simply taps his forehead and says, "What can I do? My deeds are such I cannot fight my fate," and he simply collapses under it. That is Hinduism.

I go to Mohammed, the prophet of Mohammedans, and I say, "Mohammed, O Mohammed, have you a solution of the problem of evil to offer to my weary soul?" And he turns to me and says, "Everything is foreordained by Allah, according to his will. During the year Allah takes 24 hours off to write the destinies of men and women for the ensuing year." Therefore, when a young Mohammedan comes to grips with life and grapples with the problems of life, and he makes a failure, he too, like his Hindu brother, taps his forehead and says, "What can I do? My fate is such. Allah has so foreordained it." And he, too, paralyzes and collapses under it. That is Mohammedanism.

Some time ago it was my privilege to visit the scene of Gautama Buddha's labors. I sat where Buddha sat, and I thought and meditated where Buddha thought and meditated. And while there I tried to get an insight into the mind of Buddha, and I asked this question, "Oh great son of Asia, Buddha, what have you to say to my weary soul; have you a solution of the problem of evil to offer to my weary soul?"

And he says, "Evil and existence are identical, one and the same thing. Existence is caused by desire. The only way to get rid of evil is to kill desire. In killing desire you kill existence and in killing existence you kill evil, and attain absorption into the Supreme Being and become a snuffed out candle and lose your identity and personality."

Now there is something within me that seems to revolt against that idea. I seem to feel that I am not made for final absorption into the Supreme Being, but rather for communion with the Supreme Being. I want to commune with God, my Father. I want a God to whom I can go under all circumstances and at all times, and bare my breast and tell my sorrows, as well as my joys.

And now what has Christianity to say in regard to the solution of the problem of evil? Does Christianity offer a solution? I go to Christ, for Christianity to me is just this unique person of Jesus Christ, and I say, "O Jesus of Nazareth, I am weary, I am tired,

I am restless; have you a solution to the problem of evil to offer to my weary soul; have you a word of cheer for me?"

Jesus turns to me and as I look into His face I see wonderful humility written upon His face; I see wonderful imaginative sympathy in his face, and I see wonderful love in His face. And He puts his hand upon my shoulder and says, "Ye shall know the truth, and the truth shall make you free." "But O, Jesus, what is the truth? Philosophers seem to differ in regard to the matter; what is the truth?"

And Jesus turns to me again and with a smile He says, "I am the way, the truth and the life." In other words, "Ye shall know me, and I will make you free."

Now the hopeful feature of the situation in India is that in India, my country, these 320,000,000 people are beginning to recognize this truth of Jesus Christ. They are beginning to realize that Christ will show the way out to India, the way out of her manifold problems—economic, social, political, mental and spiritual and religious. Jesus, for India, is the way out.

Just before I left India it was my privilege to spend two delightful days with Mahatma Gandhi. I ate with him and sat with him and talked with him, enjoying his fellowship. As I was leaving I picked up a copy of the hymn book used in his institution. I hold it here in my hand. The most wonderful and cheering thing in this book is that at the end of the book they have printed six of our gospel hymns. I will read the first lines to you. Notice two things, the climactic order in which they have been printed, and the selection itself, a very careful selection indeed. First, "Take my life and let it be, consecrated, Lord, to Thee," beginning with the idea of consecration. Next, "Lead kindly light amid the encircling gloom." After consecration the idea of guidance. Third, "When the mists have rolled in splendor, from the beauty of the hills." Fourth, "Nearer my God to Thee, nearer to Thee." Fifth, "Rock of Ages, cleft for me; let me hide myself in Thee." And the climax of the whole series, "When I survey the wondrous cross, on which the Prince of Glory died."

You can imagine what is going to happen in that country when Christianity gets in to the thinking of the people of India. I hold in my hand another book, written by a Hindu philosopher and published by a Hindu firm of booksellers. On the cover is a picture of Christ on the cross and people of all nations flocking around it. I picked it up in Benares. It is simply a play on the life of Christ. The book ends with this remarkable paragraph—it says here: "The great Father has accepted the sacrifice of Jesus. Now his followers need fear nothing; he will endure as long as the earth

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receives light from the sun; the stars in the heavens are laughing; the waves in the sea are dancing for joy. All of you keep on endeavoring, one day the whole world will follow Jesus." This from a Hindu philosopher in a book published by a Hindu firm of book-sellers!

I will read to you out of many testimonies I have heard from the leading Christians and non-Christians of India. I have been having for some time very interesting correspondence with one of the ruling chiefs of India, a Hindu, a non-Christian, but I have no other place for him except the Christian church. He sent me a little pamphlet sometime ago, in which he analyzes the situation in India—politically, socially, economically, religiously, and so on—and he ends with this remarkable paragraph, which I will read to you:

"Therefore, my countrymen, considering the present depraved and degraded social and political condition of the people of India, I venture to suggest to you the advisability of accepting Christ as your personal Saviour, and save yourself and your country from the social tyranny, political degradation, and above all, obtain life eternal. Except through Him you have no hope of ever improving socially, and without social amelioration there can be no political salvation."

This came from a Hindu rajah, a non-Christian you would call him, to his non-Christian friends.

The fact of the matter is, ladies and gentlemen, that Christianity in India has gone far beyond the borders of the Christian church. We sometimes, like Elijah of old, begin to despair of the whole Christian situation. This is what is happening. The whole atmosphere of India is becoming saturated with the ideas and principles of Jesus Christ. Just as the atmosphere becomes heavy with moisture and precipitates itself in the form of rain, so today the whole religious atmosphere of India is becoming heavy with the moisture of the ideas and principles and teachings of Jesus Christ, and is about to precipitate itself in the open form of baptism and membership with the Christian church.



## EVANGELISM AT THE HEART OF THE WHOLE TASK

DR. CLELAND B. MCAFEE

In this Christian enterprise of ours there are three stages which I must distinguish today. An initial stage occurs, in which by every means and in all ways we try to make Jesus Christ so real and so winsome to men that they find in Him their Saviour and Master and set out to follow Him. This is really evangelism, giving the evangel its beginning.

The second stage comes immediately when the implications of following Christ are made clear, and a man discovers more and more how to bring his whole life under the dominion of Christ. This is evangelization, an enlargement of the idea of evangelism. I was impressed with the distinction between the two in a long talk with a Chinese dean of a Christian university in China. He noted a distinction between a first generation Christian and a Christian of many generations in that when a new issue arises, a long evangelized person knows almost immediately what the requirements of Christ's spirit are. He does not know exactly what to do, but he knows how he ought to feel, what his spirit ought to be. Said my friend in China, "When an emergency or a new situation arises, I have to stop and think it out. The implications of being a Christian are not yet worked out in my own thinking."

This second stage of evangelization works over immediately into the third stage, when the whole of life, personal and social, is brought under the dominion of Jesus Christ. This is Christianization. It is a long process nowhere yet completed in any social group; doubtless well advanced in many individual lives. I quote to my classes a great word of William Newton Clarke—that sanctification is the Christianizing of the Christian. We may be Christian already and yet Christianization is a long, long process whereby we bring the whole life under the dominion of Christ.

These three stages are not necessarily consecutive—one to be finished, then the next and then the next. They exist side by side in the process. Each of them helps the other. Sometimes the very best argument for a man's coming to Christ is seeing what it means to Christianize a situation. We need not wonder that the Christianizing process is most attractive to a great many people because the non-Christian elements in life are the most arresting to observers.

We cannot blame early missionaries for sending back adverse word about the people among whom they worked. How could they

help it? What do you do when you travel and observe people? You note first the most marked differences between the life that you are accustomed to and the life you there observe. Naturally, the first observers of a non-Christian area laid stress on the non-Christian elements in that area.

If any of us supposes that what we call the social movement, this Christianization, is a new thing, he simply has not read the early documents. From the very beginning it has been seen that the outcome of the whole program must be Christianization. For my own part, I dislike any deprecating word about the social gospel, for I am quite sure that those who deprecate it do not mean what they say. We have no objection to the social gospel, any of us. What we object to is social effort without a gospel. That is very different. We are greatly interested in all kinds of social efforts, every kind of social movement, every kind of improvement of the condition of men. We warmly stand with that, we welcome it and rejoice with it wherever it occurs, only that is not our business. Our business is a Christianizing that proceeds upon a gospel.

The first stage, evangelism, is easiest to neglect in the whole movement, easiest because the other things are so much more attractive, so much more obvious, and because on the whole it takes so much more patience and time to keep it going, and to make it effective. The missionary movement has now become so complex, it touches life at so many points, that it is easy for us to overlook the evangelistic element.

In the report of the Committee of Reference and Counsel ninety-seven different agencies are listed. It is no wonder that a great many people are confused about the situation. With so many people working at it, they think it ought to be done by this time. But many of the agencies are working specially on the collateral things which go along with evangelization and Christianization and seldom touch direct evangelism.

In my own teaching I distinguish three forces in the missionary movement. There is, first, the supporting group, the home church which supplies men and money and spiritual power. Next is the operating group, missionaries and national Christians. The supporting group is largest; the operating group, of course, is most important. Everything exists for it. Between the two is the administrative group, to which most of us belong, which works back into the supporting group and out into the operating group. The administrative group is smallest. In each group it is easy to overlook or minimize the evangelistic phase of the work.

(a) There is great confusion in the supporting group regarding missions. The enterprise has lost so much of its simplicity, so

much of its directness. It makes a strain on the home church which that church is just now rather badly equipped to meet. In the *Missionary Review of the World* for December is an article by Professor Fleming on living beyond our spiritual income. Only disaster awaits that effort. Dr. Fleming points out that when we want men to do particular things in the missionary field, with full missionary spirit, it is very difficult to find them. The church at home has not kept up spiritual energy enough to supply these men. The article notes that it is difficult to get Christian doctors who take themselves as Christians first and doctors afterwards. In seeking missionary teachers we can make far more appeal to trained men to go and do specific things of a Christianizing order than to do the same things with a distinctly evangelistic purpose. Here at home there is confusion regarding the essential nature of the Gospel of Christ. After all, is Christ an outstanding unique fact? Does the world need Him? What is the real meaning of "sharing our experiences?" Does it mean that we are not quite satisfied ourselves? Are we to go and lay our experiences down side by side, see which is better, and then all of us pick up what we like best? That might be a natural process in an order where after all nothing is final. The really critical point of the evolution discussion lies in this: In a world that is a process, can you have finality anywhere? Can you have a Christ who speaks a final word of God to men? Or, is His word the best thus far until something better comes in this evolutionary process? Can our young people say "Here we have a final revelation, we want men to come and follow Him; it is worth giving our lives to get Him introduced to men, to make Him so real, so winsome, that men rise up and follow Him?" In an order where everything moves and nothing is final, everything tentative, is not Christianity tentative too? Will young people go around the world to say, "This is the best so far; what may be the best later, we do not know?" It must be said that many will not.

(b) But evangelism is equally easy to lose in the offices of the administrative force. If we are judged by the amount of time and attention we give, and the pleas we send out, what would people think is the main business in our offices?

I talked recently with a big-hearted man who is giving well to missions. He has reduced his gift to his own church somewhat in order that he may make a considerable gift to a missionary society (not represented on this list of ninety-seven) whose special business is evangelism in a certain part of the world. This man wants to put some of his money into that work.

I said, "But your own board is doing that; your missionaries all around the world are doing it."

He replied, "I suppose they are, but all the pleas I get are for institutions of various sorts. I know institutions and I know they may be evangelistic, of course; also, I know they may not be. I want something that I am sure keeps at evangelism."

So, he gives to the colleges; he believes in them. He gives to hospitals; he believes in them. He gives to industrial institutions; he believes in them. He gives to one very important agricultural enterprise; he believes in it heartily. He gives to all those, but he has an uneasy feeling that he must put some money where it will certainly do the work of introducing men to Christ and getting them to rise up and follow Him.

Where did he get the notion that the principal thing was being crowded out by these other things? From us? From the things we accent? He could not recall that his own society had ever given him the impression that it had evangelism as its major task, doing it out of its ordinary funds. The accent he caught was on the items that have to do with Christianization, rather than with evangelism.

As a matter of fact, the thing which demands most attention gradually looms up to be of most importance. Administrators have to watch that evangelism does not lose its central place. We can cultivate and Christianize, but never successfully or solidly unless we have first evangelized somebody. We will Christianize by means of Christians and our evangelization will be the outcome of our evangelism, or else it will be temporary and soon lose its value.

(c) Of course I must go on to say that in the third or operating group there is danger of losing the centrality of evangelism. It may be endangered by the distinctively evangelistic workers themselves. They sometimes set up a purely artificial distinction between themselves and the other workers, giving the impression that theirs is the real work. In several places which I know quite well, some evangelistic workers have drawn apart from the rest of the staff, and have taken a critical, adverse attitude toward them. They complain of the money which goes into that work instead of into their work. They complain of the amount of attention given to the other work instead of to their work. We ought to get word to our evangelistic workers that they are the ones who ought to be most open-hearted, most favorable in their judgments about other work. An evangelistic worker can draw a worker of another group, who may not be of his type, to his work, or can estrange him from it. Over and over I have heard men in colleges, and even in hospitals, say with a kind of resignation, "So-and-so has no use for us; he thinks we are not doing the Lord's work at all." That imperils evangelism.

The other group that may take evangelism from its central place will, of course, be the workers in those phases of the work that may



or may not be evangelistic, the agencies that help evangelization and Christianization greatly, and can greatly help evangelism, but may not do it.

For, after all, on the mission field, institutions go the way of American institutions. Take any American college, founded, as Harvard was, "For Christ and the Church," founded as colleges all over the country have been, in a warm evangelistic spirit, to raise up ministers of the gospel, and all that, and let that institution, wherever it is, get just about so strong, get just about so much endowment, take just about so high a position in educational circles, and see how much evangelistic spirit it retains. See how much downright religious spirit it keeps, how much attention it pays to the purposes of religion. It becomes now an end and not a means. It has its own work to do and it proceeds to do it.

This is just as natural with institutions on the mission field. They get better and better educationally; they draw to them men and women who are specialists in their fields, and who, exactly like teachers here—I am a teacher—become more interested in their subjects than they do in their students. And the institutions that were started to be agents of the Kingdom of God become colleges and hospitals and industrial enterprises, which have lost the purpose of commending Jesus Christ so that men rise up and follow Him. There are beautiful, inspiring instances where this has not occurred. I could speak at length of colleges and hospitals where there is no loss of the evangelistic note. In many specialized agencies, as among the lepers, it seems always present.

So I speak of a danger, not always the fact. We ought to realize that our brethren on the mission fields are placed exactly where we are here at home. There is not a trustee of any college here today who does not feel sometimes that his college fails to serve the cause of Christ as he would like it to do. If you make evangelism too obvious, you seem to sacrifice the main purpose of a school, which is education. I knew a man who taught Latin and preached in the classroom on every provocation. The students were awfully bored. That is unwise evangelism. Of course, it is better to do the right thing in an un tactful way than to do nothing at all most tactfully. But the thing can be done in a large rich way. We must send an earnest appeal to our brethren in the field that all of them in all agencies count themselves missionaries for the whole range of missionary work. There is great danger of losing that realization.

One closing word. We need to keep this evangelistic purpose central in the home church, in our offices and on the field, because that is the only way we can get a permanent and unified work. Nothing else is big enough to hold people at critical places. The

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large turnover in our mission force is partly explainable by the break-down of motive, the feeling that the thing one went to do is no longer possible, forgetting that if one went to do this one can always do it. It is the one assured motive that we can use.

Think of two beautiful incidents in the Gospels. Luke tells that the parents of Jesus found Him "in the midst" of the doctors, hearing them and asking them questions. In the midst of the wisest people, asking them questions, forcing them to look to their wisdom, forcing them to think over their plans. Oh, to have Him come into the midst of these wise Boards and officers, and ask us questions! He would make us look at our work and our plans again. Evangelism would do this for us. If in our Boards we kept it central, Christ would be central.

The other story is later; after the resurrection His disciples were together, fearful, disheartened, discouraged, and suddenly Jesus was "in the midst." So He comes to people disheartened, downcast, their hopes blasted, wondering what the outcome may be, comes with all His regnant mastery, with a great unbroken courage. We need that too, and that again is evangelism at the heart of it all. We need a revaluation of ourselves to keep "in the midst," in the heart of our program, this evangelistic ministry which makes Jesus Christ so real and so winsome, that men rise up and follow Him.

## In Memoriam

The memorial service at the Conference was conducted by Dr. Paul de Schweinitz on Wednesday evening, January 15. He included in the service the reading of the paragraphs given below:

**Bishop Walter Ashbel Sellew.** Walter Ashbel Sellew was a bishop of the Free Methodist Church of North America since 1898 and for thirty years a member of the missionary board of the church. He made a trip around the world studying mission work and several trips to the Orient and was frequently a representative of the general mission board of his church to the Foreign Missions Conference. He died on January 10, 1929.

**Mr. Fred O. Shane.** Mr. Shane was for twenty-four years a member of the Board of Foreign Missions of the United Presbyterian Church and also a member of the Board of Trustees of Cairo University. He was a friend of missions who gave devotedly of his time and energy to the extension of its work.

**Rev. Jennie Lois Ellis.** She was for many years related actively with the Sunday School and church life of the Universalist Church and the one whose influence was largely responsible for mission study being introduced into the Universalist Church, receiving her inspiration at Silver Bay. She was devoted to the work of foreign missions and was frequently a delegate of the Universalist Missionary Association to the Foreign Missions Conference. She died on April 10, 1929.

**Mr. Eben E. Olcott.** Mr. Olcott was for twenty-eight years a member of the Board of Foreign Missions of the Reformed Church in America, one of the American representatives to the Edinburgh Conference in 1910 and a member of the Board of Managers of the American Bible Society. His devotion to the missionary enterprise and his great assistance in forwarding various projects have endeared him to the hearts of many and made him one of the strong laymen of his generation. He passed away on June 5, 1929.

**Mr. James L. Sibley.** Since 1925 Mr. Sibley was adviser of education in Liberia under the auspices of the Advisory Committee for education in Liberia. He represented the Methodist Episcopal Church, the Protestant Episcopal Church, the United Lutheran Church and the Liberian government and several colonization societies. He organized the educational system of Liberia, created a series of text books for African boys and girls and developed the Booker T. Washington Agricultural and Industrial Institute at Kakatown, to be operated interdenominationally and with the aid of the government. He died of yellow fever in Liberia, June 28, 1929.

**Mrs. Mary Anable Chamberlain.** Mrs. Chamberlain was for many years secretary for China of the Woman's Board of Foreign Missions of the Reformed Church in America. She was the wife of Dr. William I. Chamberlain, secretary of the Board of Foreign Missions of the Reformed Church in America. Her early years were spent on the mission field in India and her life was always richly related to missionaries and their work. She passed away on July 25, 1929.

**Mrs. Luke Johnson.** Mrs. Johnson was a charter member of the Woman's Missionary Council of the Methodist Episcopal Church South and one of its most enthusiastic members. She was for many years a member of the General Board of Missions, serving on its executive committee, and helping to organize the work of the board in Europe. She exercised a great influence in opening the doors of

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service of the church to womanhood, helping to secure for her an equal place and part in the carrying on of the propagation of the Kingdom of God on earth. She was a regular representative of the board of missions of the Methodist Episcopal Church South to the Foreign Missions Conference, and passed away on December 2, 1929.

**Miss Ella D. MacLaurin.** Miss MacLaurin was one of the outstanding Baptist women. Her life interest had always been foreign missions, and for many years she was connected with the Woman's Baptist Foreign Missions Society of the west. After coming to New York she became a secretary of the Foreign Division of the Young Women's Christian Association, later being called to the executive secretaryship of the Federation of Woman's Boards of Foreign Missions of North America where she gave four years' effective service.

Her splendid executive ability and wide acquaintance with missionary women throughout the country proved invaluable as she served in this representative office, through which inspiration is carried on to the forty-four Woman's Boards of Foreign Missions in the United States and Canada. Her quietness, confidence and wide experience made her an invaluable member of the committees of the Federation.

**Rev. Robert Peter Mackay, B.A., D.D.** Dr. Mackay passed to his eternal reward on May 21, 1929 in his eighty-second year. For thirty-four years he was a Secretary of Foreign Missions for the Presbyterian Church in Canada and the United Church of Canada, retiring in 1926.

Dr. Mackay was one of the charter members of the Foreign Missions Conference of North America and regularly attended its annual meetings. He served as its President and was frequently a member of its Committee of Reference and Counsel and its sub-committees. He was also a member of the International Missionary Council and an enthusiast for coöperation and union in missionary endeavor. Being a constant reader of missionary literature, he kept himself abreast of the developments of the modern missionary movement and familiar with approved methods of promoting missionary interest. In this connection he took an active part in the formation and early progress of the Young People's Missionary Movement, now the Missionary Education Movement. He was regarded with affection by young people over whose summer conferences he frequently presided. He was active in the alliance of Reformed Churches and served for many years as convener of its Foreign Missions Committee. He was a scholarly and eloquent preacher and an examiner in church history for his alma mater, Knox College, Toronto. Dr. Mackay will perhaps be longest remembered for his saintly life and spiritual influence. His very presence in any gathering was a benediction, for there seemed to radiate from his personality an atmosphere that was not of this earth and which is found only in the life which flows from prayer and from which prayer flows.

He was greatly beloved by all who knew him and especially by hundreds of missionaries who valued his wise counsel and heartening messages. Dr. Mackay was gifted in the almost forgotten art of letter-writing and multitudes were comforted in times of sadness and trial and discouragement by his helpful epistles, long treasured for their apostolic character. This Foreign Missions Conference is rich in the memories it cherishes of many of its leaders who have entered into their rest and it may well thank God for men like Dr. Mackay whose life and worth inspire us to greater devotion to our Lord and to larger effort for the hastening of the coming of His Kingdom.



## CONFERENCE OF MISSIONARY EDUCATION AND ADMINISTRATIVE SECRETARIES

### WHAT DO THE ADMINISTRATIVE SECRETARIES THINK IS NEEDED IN MISSIONARY EDUCATION TODAY

DR. R. E. SPEER

When we ask "What is really needed in the field of missionary education?" we realize that each of us will think that the way he thinks is the right way. We need to consider what we really mean by missionary education. It cannot be considered in the narrow sense of a study class. Anything that affects thought and life is essentially educational. The Sunday School is a powerful influence, second only to the home; the type of conversation in which individuals engage, books, all these are educational.

In an adequate conception of missionary education, the fundamental thing is that it should be so cast and so conducted that it directly reveals what the real nature of the missionary enterprise is. This is the communication of news with regard to Jesus Christ, what He meant and what He means. Everything else is secondary. Separate it from this and it would not be Christian Missions. If we get this clearly in our missionary thinking it will bring everything else into line. The great task is to make all the population of the world know the news about Jesus Christ, who He is and what He means. We may not agree at all with the new tendencies in theology now coming to the fore in Europe but they are going to recall us to the essential nature of Christianity.

I think a great deal of our missionary education ought to be focused on the essential nature of Christianity. Our missionary education ought to make more clear the essential nature of Christianity in its relation to human needs and in its relationship to other religions. Its relation to human need will not be different, but its relation to religions will be a long and difficult one. We have a whole lot of work to do in the years ahead of us. Of course, it is quite possible that we are over-estimating the difficulties of the problem of religions. Some people hold that the inevitable process of life is going to take care of it just as the process of life took care of the old religions of Greece and Rome. What was good and true in that was carried forward by Christianity. I don't believe that in the last few years we have been doing what we should be doing in making clear to our people the essential nature of Christianity.

In the second place our missionary education must deal seriously not only with the nature of Christianity and its relation to human needs and non-Christian religions but with the aim and purpose of the missionary enterprise. Of course, we do not agree in our statements as to what the aim and purpose of the missionary enterprise is.

Third, there is a whole network of issues and problems involved in the missionary enterprise today. Ministers don't know enough about them and they don't say anything very definite about them. My observation has been that the percentage of ministers who preach on foreign missions is less than it used to be because:

1. Many of them have said, "I hesitate to do so. There are some people in my church who know more about it than I do," etc.

2. A great deal of our method of promotional work is bound to relieve the sense of responsibility for the pastor.

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### WHAT ARE THE CONTRIBUTIONS AND FAILURES OF THE MISSIONARY EDUCATION AGENCIES AS NOW CONSTITUTED?

DR. R. E. DIFFENDORFER

The contributions made by missionary education forces to the work of missions are as follows:

1. Stimulating, coördinating and making effective all the denominational departments of missionary education.
2. Influencing profoundly the systems of general religious education in the various denominational and interdenominational movements.
3. Providing material for missionary education of a very high grade.

Some of the failures of missionary education are:

1. Failure to provide a sufficiently popular, cheap but still adequate form of missionary education material to reach the masses of people, especially those in rural groups.
2. Failure to get the product used as widely as it ought to be so that it might modify the attitude of church people and result in increased missionary giving and activity.
3. Failure to train leaders sufficiently for the needs of this day.

The early missionary education conferences trained a leadership that registers its influence to this day, but many of the present denominational and interdenominational conferences have failed to produce any considerable leadership that can be depended on to lead out in progressive missionary movements.

A number of things are of mutual concern to all of us.

1. We must further adapt our methods to this day, particularly to forms of education as rampant as the radio and movietone. The movietone is the biggest possibility for missionary education today—a possibility we might afford to concentrate on and get something really worth while.
2. We must meet the modern problems, answer the new questions, and yet keep clear the essential thing of the missionary enterprise. We have failed to raise up a generation with an uncheckable conviction of the necessity of the missionary enterprise.

### THE RELATION BETWEEN MISSIONARY EDUCATION AND PROMOTION

MRS. H. R. STEELE

The relation between missionary education and promotion depends upon the definition of each of them. Let us hold the definition in abeyance as we think of the development of the church's program, and the processes by which the church has endeavored to interpret her program to her membership, to win adherents, and to secure an adequate support for her supreme task.

The church itself has been a development. New organizations came in answer to real need, and they represent normal growth and development. These organizations came gradually to full fruition. If the missionary education program of the church is scrappy or fragmentary and lacking in efficiency, and if the processes used by the boards violate educational principles, let us think together how such a situation came about. Had we had the vision and the knowledge of educational principles in the beginning of our work, we could have faced this question of the relation of the missionary education and promotion earlier in the development of the missionary enterprise, and in the cultivation of the church for missions, and our present confusion would have been saved and misunderstanding avoided.

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As it is, the present form of organization separates the membership into groups, and the plan leaves very many unrelated to any educational program whatever. If the supreme task of the church is to transform human beings into Christians, then it must be that missionary education is an essential factor in true Christianity, and must be central in an integrated program of religious education.

Because of fragmentary programs which have failed in deeper motivation, because of immediacy of the situation, pressure from the fields for missionaries and for money to maintain the work, Boards have found it difficult to wait on educational processes. It is indeed a far cry from the infancy of the church school to that agency now, with its program of religious education touching every group in the church, and at the same time having become one of the most virile missionary agencies of modern times. Many have come to think of promotion as a drive from the outside, as propaganda to get money without regard to attitude, or the larger interpretation of missions. This may or may not be the usual definition of promotion; but when we think of the program of the church in terms of objective and process, there should be no educational difference between missionary education and promotion. These two terms should represent two sides of a shield—the upper and under side of a weaving.

Promotion in missionary education should mean spreading of missionary information, with the direct end in view of creating friendly attitudes and leading people to participate in the missionary task of the church, and to secure prayer for missions, life service for missions, and money for missions.

Promotion is the expressional activity of the educational program of the church; it is the natural development of the expressional side of missionary education.

The relation between missionary education and promotion is that which inheres in an integrated program of religious education, and the purposeful activity which shall demand the attention of every man and woman in the church, motivate for service in life and in money, that the church may function and be a factor in bringing in the Kingdom of God on the earth.

### WHAT IS THE RELATION BETWEEN MISSIONARY EDUCATION AND PROMOTION

DR. WILLIAM A. HILL

At the very outset, a unity of purpose should be recognized in the efforts of the missionary boards to exhibit the current missionary projects and their inescapable needs, and in the efforts of the missionary education agencies to systematically cultivate the same constituencies for a sympathetic and generous support of these projects. It is also apparent that, on the one hand, too strong an emphasis on the meeting of current missionary budgets may not produce the results desired; and, on the other hand, too much stress upon a missionary education plan which over-emphasizes pedagogical correctness may fail of the real purpose to provide information that awakens support.

In any thoughtful discussion of this subject two questions necessarily emerge. First, to what extent should missionary education materials of a given year emphasize current financial needs; second, to what extent should missionary education lay foundations for future interest and giving? If missionary education materials are built with a major emphasis upon current missionary needs, there is always danger that a foundational program on a graded basis shall be neglected. The missionary education program best suited to reach the adults of today will be the program which reaches the adults of tomorrow. The systematic cultivation of our children and young people in the interests of the entire denominational task,

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through a real acquaintance with missionary work and needs, we believe to be the best means of attaining the larger denominational objectives. We believe there is an increasing appreciation of the value of missionary education as a basis for an adequate promotion of the whole denominational program, and the evidences are increasing within separate denominations of the importance that a carefully worked out graded program of missionary education through well attested methods will most surely achieve the larger results desired.

One of the most fruitful agencies of missionary education has been the field work of the Missionary Education Movement, whose early institutes and conferences have resulted in securing missionary interest in hitherto uninformed and uninterested areas. These early summer conferences, so well remembered, have been a steady influence, we think, in all the Protestant denominations. They offered the promise and were inaugurated on the theory that summer conferences would be developed in the supporting denominations with the purpose of producing a trained leadership which would be effective in local churches. So sound was this theory, and so true was this promise, that there are now hundreds of summer missionary conferences held each summer within these same supporting denominations. The following figures, representing summer assemblies and missionary conferences in the Baptist denomination, justify this conclusion.

In 1919 there were 23 state summer assemblies in the Northern Baptist territory; in 1929 there were 29 such assemblies with more in prospect.

In 1921 the Department of Missionary Education, of the Baptist Board of Education, supplied 20 teachers of mission study classes in summer assemblies and conferences; in 1929 this Department supplied teachers for 309 mission study classes.

In 1920 there were three conferences for Baptist young women known as House Parties and State Rallies with an attendance of 310. In 1929 there were 32 such conferences with an attendance of 10,150 young women.

In 1927 a boys' camp, founded on a world-friendship basis, was undertaken, and in 1928 there were 13 such camps with specially prepared programs and materials. For the summer of 1930 there will be at least 25 camps for teen-age boys, with 222 teachers, most of whom are younger ministers who are devoting their services without charge. The development of this varied program for the missionary cultivation of young people through the medium of summer conferences and assemblies, we believe very largely owes its growth and its success to the pioneer work which the Missionary Education Movement did many years ago in demonstrating the value of the summer missionary conferences. These summer conferences of the Missionary Education Movement are now more than ever needed for the special training of prospective teachers and leaders for these various summer gatherings.

Since the evidence which is at hand relates to the denomination with which I am most acquainted, I would call attention to the fact that during the last few years there has been satisfactory progress in the matter of systematic and regular giving on the part of individuals. Each year represents an increasing number of churches whose congregations are making their gifts on a regular basis. We believe this is due to the education in Stewardship and Missions. Again the state convention secretaries, in charge of missionary promotion, are recognizing more and more the importance of the plans and materials for missionary education in securing missionary offerings. It is also a matter of special interest that each year more individuals are participating in a nation-wide organized missionary-reading enterprise; and, during the fiscal year which is just closing, the reports of the sales agencies show the largest number of mission study books ever sold in one year. We attribute these results to the foundation work which has been done by the Missionary Education Movement in providing an adequate leadership, and in



pioneering in leadership training. In our judgment, the united and generous support of the Missionary Education Movement, by the denominations for whose interests they work, is the best guarantee which we have at this time for furthering the world-wide missionary enterprise.

## WHAT ARE THE POSSIBILITIES AND PROBLEMS IN THE PRESENT TREND TOWARD FULLER COÖPERATION BETWEEN THE FORCES OF MISSIONARY EDUCATION AND OF GENERAL RELIGIOUS EDUCATION?

REV. J. L. LOBINGIER

The topic assumes that there is such a trend. Does it appear in the organization and the program of our various denominations? For our present purpose, and in lieu of any comprehensive survey on the subject, it may be sufficient to consider half a dozen of the larger churches, chosen almost at random.

In Denomination "A" the organized work includes as one of its four main divisions the Division of Education. In this there are three departments: Religious Education, Missionary Education, Missionary Organizations. It is reported that coöperation among these departments is increasing, the denominational curriculum committee being composed of all the members of the three departments. In the preparation of integrated programs for one age-group the coöperation is very recent but very real. The Missionary Education Department is working more closely with the Religious Education Department in Denomination "A" than in the past.

In Denomination "B" missionary education has for many years been lodged as a responsibility with the Department of Religious Education of its National Council. This close relationship has found expression in the denominational church school study courses which the Missionary Education Department regards as including the missionary element in a satisfactory way. In this denomination the Secretary for Missionary Education is an officer in the adult division of the Department of Religious Education. In Denomination "B", therefore, coöperation has reached the point of organizational integration.

In Denomination "C" missionary education is a department of the Board of Education, but, it should be added, such religious education as that in the Sunday Schools is under the denominational publishing society. Coöperative relations are therefore required; such coöperative relations are reported as being excellent. This denomination is now building a new program for intermediates through its Young People's Leadership Council and on this Council both the Department of Religious Education and the Department of Missionary Education are represented, although each is responsible to a different Board. In Denomination "C" therefore, there is voluntary coöperation without organizational relationship.

In Denomination "D" missionary education is made a department of the Board of Christian Education, one of the four main boards of the denomination. The relationship of that department to the mission boards is also very close.

In Denomination "E" missionary education is one of the departments of the Education Society in the same way as is Leadership Training for example. The secretary of that department is a member of the denominational curriculum committee. In order that all who bear missionary education responsibility may work as a unit, the denomination has set up a national committee on Missionary Education, the executive office of which is that of the Department of Missionary Education, which in turn is an integral part of the national religious education agency.

## FOREIGN MISSIONS CONFERENCE

In Denomination "F" the Department of Missionary Education is under the Board of Home Missions and the Board of Foreign Missions. Within the past year, however, the religious education work of the denomination has been re-organized and a new Board of Christian Education has been established. In this the former Sunday School Board is included as is also the Department of Missionary Education; and the secretary of that department is a member of the educational staff.

These examples are chosen only because the information happened to be at hand. If they may be considered typical it would seem fair to say that although coöperation is not complete there is on the whole a trend in that direction.

Interdenominationally the trend is as clearly marked. The International Council of Religious Education is the outstanding interdenominational agency in its field. In it forty-one denominations coöperate. Among its many features are the Professional Advisory Sections on Children's Work, Young People's Work, Leadership Training, etc. For some years these have been functioning agencies for professional workers in their respective fields. Less than two years ago another section was added, the Professional Advisory Section on Missionary Education. This now has its meetings as do the other sections, and its representative sits as a member of the Educational Commission as do the representatives of the other sections. The organization of this section not only reflects the growing trend toward closer relationship between missionary education and general religious education, but it is also proving itself a factor in making that relationship more vital.

The results of such organizational relationship are already beginning to appear. Consider the Standard Leadership Training Curriculum by way of illustration. One year ago it contained only one unit which could without question be regarded as missionary: Course 106, Missionary Materials and Methods. Today there are three missionary courses in this group; besides 106 there are: 308, World Missions, and 309, Home Missions. There are also a score of courses which may or may not be missionary, depending largely upon the leader's plan—such courses as: The Message and Program of the Christian Religion, The New Testament, Junior Materials and Methods, Story Telling, etc. As the Leadership Training Curriculum has been developing missionary education has not been neglected. This appears in such courses of the Advanced Curriculum as: Comparative Religion, Problems in Missionary Education, and perhaps The Teaching of Jesus, The Religious Education of Youth, etc. It appears also in the High School Leadership Curriculum in such courses as The Adventuring Church, The Kingdom Enterprise and The Quest of World Friendship.

Through the work of its Committee on Church School Administration the International Council has issued Standards for the Sunday Church School and for each department of the school. In each case the section on Service takes account of the missionary activities of the church. A new standard on The Educational Work of the Church is to be submitted to the Advisory Section on Missionary Education in February, as to other sections, for suggestion and criticism before being approved and issued by the Council. Surely it is fair to say that the trends with which this paper deals are beginning to appear both in the organization of the International Council of Religious Education and in the building of its program as well.

What then are the possibilities in these trends?

1. They are significant in the first place because of what they mean to religious education itself. These denominational and interdenominational trends are making it easier to include in our program of religious education the enterprises, service activities, and phases of study that seem desirable from the viewpoint of missionary education.

## MISSIONARY EDUCATION CONFERENCE

2. These trends are significant also in that they make it easier for missionary education to have agencies through which to work. The Sunday church school is such an agency. It exists as a going concern and the closer the coöperation the easier it is for missionary education to use it.

3. Another value in this growing relationship is found in what it does for missionary education: it makes it more likely that the missionary cause will use the educational method. The strongest advocates of missionary education believe that the training of missionary-minded personalities and the development of attitudes of world-friendship in persons, and the practice of behaving like world-Christians are vital parts of the missionary enterprise; and they believe that these require the educational method and approach.

Problems involved in this trend toward closer coöperation:

1. There is danger that in spite of this close relationship, in matters of real significance, missionary education will be crowded out. It may be crowded out in point of time. It is still a side-show that finds difficulty in getting its foot into the main tent.

Its possible crowding out has to do not only with the matter of time in the local church but also with the matter of curriculum-building by the denominational agencies themselves. Some of the large denominations, for example, recently published coöperatively a new body of curriculum materials for their church schools; in not one of these denominations was the Department of Missionary Education consulted as to the place of missions in these new courses.

2. Another problem grows definitely out of this relationship with educational agencies: it is the feeling on the part of some of the leaders of some of the mission boards that this relationship is in the wrong direction; they believe that it should rather be with the mission boards themselves. There is a lack of confidence in the educational method, as incapable of doing what they want done. Leaders of mission boards appear to be divided on the question of the value of the educational method. I see no way of reaching agreement on the point that this trend toward closer connections with the educational agencies is a desirable trend, except in so far as the educational method in missions is able to prove itself by its works.

3. A third problem involved in the tendency of which we are thinking is one to which the departments of Missionary Education may well give heed: there is danger that these departments may lean exclusively upon the agencies of religious education and not at all upon the missionary agencies. If they do the former they may stress method to the point of expertness. If they neglect the latter they may be unaware of many of the best channels for service and pass by a body of facts and materials which effective method requires, in the task of leading Christians into an experience of world-friendship. The recognition of the problem by missionary education workers, however, will prove to be the first step in its solution.





THIRD BIENNIAL CONFERENCE  
ON  
MEDICAL MISSIONS

# PROGRAM

## *Thursday, February 20, A.M.*

- 10:30—Devotional service.
- 10:40—Word of welcome—Dr. John A. Lichty, Superintendent, Clifton Springs Sanitarium.
- (1) 10:50—General address.
- (2) 11:20—Survey of Medical Missions in India—Dr. R. H. H. Goheen, Presbyterian missionary, India.
- (3) 11:45—Growth and place of Medical Education by missionary agencies, with special reference to the Far East—Dr. S. H. Liljestrand, Methodist missionary, West China.
- 12:10—Discussion.
- 12:30—Adjournment.

## *Afternoon*

Symposium by the Sanitarium Staff:

- 2:30—Prophylactic measures in potential diabetics—Dr. Wright.
- 2:50—Coronary occlusion—Dr. Wedd.
- 3:10—Goitre—Dr. Webb.
- 3:30—Treatment of pernicious anemia—Dr. Service.
- 3:50—Pathogenicity of flagellates—Dr. Thomas.
- 4:10—Adjournment for social hour.

## *Evening*

- (1) 7:30—Sleeping sickness—Dr. Judson C. King, Baptist missionary, Africa.
- (2) 8:15—Medical training among primitive people—Dr. Catharine Mabie, Baptist missionary, Africa.

## *Friday, February 21, A.M.*

- 9:00—Devotional service.
- (1) 9:20—Health study of Mission Boards—Dr. W. G. Lennox, Harvard Medical School.
- (2) 10:00—Occupational Liability to Animal Parasitism—Dr. F. W. O'Connor, Department of Tropical Medicine, Medical Center, New York.
- 10:45—Intermission.
- (3) 11:00—Sprue—Dr. C. Harvey Jewett, Medical staff, Clifton Springs Sanitarium; Dr. E. A. Baumgartner, Medical staff, Clifton Springs Sanitarium.
- 12:20—Adjournment.

## *Afternoon*

Tour of Sanitarium.

## *Evening*

- (1) 7:30—Licensure in various countries—Dr. Mark H. Ward, Medical officer, American Board.
- (2) 8:00—Post Graduate Study for doctors on furlough—Dr. E. M. Dodd, Medical officer, Presbyterian Board.
- (3) 8:30—Leprosy—Dr. F. C. McClanahan, Superintendent Assiut Hospital, United Presbyterian Board.

## *Saturday, February 22, A.M.*

- 9:00—Devotional service.
- (1) 9:20—Contributions which Medical Missionaries can still make in China—Dr. Robert E. Brown, Methodist missionary, China.  
Discussion opened by Dr. Percy T. Watson, American Board missionary, Shansi, China.
- (2) 10:00—Symposium on Nursing.
- 12:20—Adjournment.

## *Afternoon*

- (1) 3:00—Vesical calculus—Dr. C. E. Vail, Presbyterian missionary, West India.
- (2) 3:40—Hospital problems—Dr. T. Dwight Sloan, Superintendent, New York Post Graduate Hospital.
- (3) 4:20—Practical dentistry on the mission field—Dr. Morton F. Yates, Harvard Dental Faculty.
- 5:00—Adjournment.

## *Evening*

7:30 to 9:00—Report of Findings Committee.

## *Sunday, February 23, A.M.*

Participation in local churches and sanitarium chapel.

## *Afternoon*

- 3:30 to 5:00—Medical Missions and Evangelism.
- (1) Dr. Hyla Watters, Methodist missionary, China, followed by general discussion.

## *Evening*

7:00—Completion of Findings Committee's Report.  
Personal reminiscences of various missionaries.

## CONFERENCE ON MEDICAL MISSIONS

CLIFTON SPRINGS, NEW YORK

*February 20-23, 1930*

The Third Biennial Conference on Medical Missions, held under the auspices of the Sub-committee on Medical Missions of the Committee of Reference and Counsel, met as the guest of the Clifton Springs Sanitarium at Clifton Springs, New York. The conference convened at 10:30 A. M. on Thursday, February 20, and continued in session until Sunday evening about 8:30.

The Chairman of the conference was Dr. E. M. Dodd, Medical Officer of the Presbyterian Board of Foreign Missions. A Findings Committee under the chairmanship of Dr. Mark H. Ward was appointed by the conference and reported the results of its deliberations, which in their amended form appear at the close of this report.

There were present at the conference forty-eight people, of whom thirty-five were doctors and eleven were nurses. Forty-one of these are in active mission service. The papers presented by the different speakers are included herewith, as far as it was possible to secure them. Dr. W. G. Lennox who has been making a health study of certain mission boards presented a very interesting and informing report of the results of his study. This is to appear later in a published volume in complete form, and it is not possible to give even an abstract of his statement at this time. The papers presented by Drs. Wright and Thomas have never been put in written form and we were unable to secure them for inclusion in this volume. Some very helpful discussions occurred in the course of the program, but it was impossible to get satisfactory notes of these. The discussion following the Symposium on Nursing is included herewith.

## ADDRESS OF WELCOME

JOHN A. LICHTY, M.D.

Members of the conference of medical missionaries, as Superintendent of the Clifton Springs Sanitarium and Clinic, I welcome you to our midst, in behalf of its Board of Trustees, and its medical staff.

The institution which has the honor of being your host, considers it a rare distinction, as well as a great privilege to entertain you at your annual conference. It is a distinction because of the work which you represent. There is nothing greater. And it is a unique privilege because of the fact that the physicians of this institution, who, from time to time, through the eighty years of its existence, have constituted our staff, always considered the advantages which might accrue from a closer relationship between your group and their group.

So far as I know, this is the first time such a meeting has been undertaken here, and we hope much good may come of it.

As a medical staff, in fact, as a sanitarium organization, in all its details, we expect to receive a great inspiration from your visit, and if we are not disappointed in this, I am sure our work will go on with greater enthusiasm, and the service which we are attempting to render will be more acceptable to those for whom it is intended.

It is not a vain and thoughtless boast when I say that there is no work greater than that of the medical missionary. The physician is pleased to have his work appreciated and probably nothing stimulates his pride in the profession of medicine more than a review of medical achievements. For example, we all like to hear of the transformation which occurred in the building of the Panama Canal. The pestilential diseases of "the strip" were conquered, and then, and not until then, was the building of the canal begun. The story of Reed, Carroll and Lagier is always appealing, and our pride increases as we read the reports of increased tonnage of the canal, and of the advantages which have come to commerce and travel,—but this is nothing compared with the achievements which have occurred in the mission fields and for which the medical missionary is responsible. I need not call the attention of such a body as this to the following statements,—and yet, it is again pleasant to narrate them. While such statesmen and men of affairs as Robert Clive, the Duke of Wellington, Sir Thomas Monro and others are responsible for the great civilizing and Christianizing development in India, it was the modest Dr. Gabriel Boughton, who, in return for healing Shah



Jehan's favorite daughter, won for England the right to trade in Bengal by stipulating that concession as his fee for services rendered.

Again it was Dr. William Hamilton, who, by curing the Emperor Farusher of a fatal tumor, secured at Calcutta the first large tract of land ever granted to a foreign power as his fee for services rendered. The same physician in the same way secured land comprising several villages about Madras, and on the West Coast and its islands secured privileges which led to the opening of those places to commerce and to the Christian religion. These fees for professional services have been called "the fee simple of India." As in India, so all over the world where the Christian religion has taken root, the missionary physician has frequently been in the position of the entering wedge.

Since the existence of this institution, many missionary doctors have found their way here for rest and recuperation from overwork, or from the invasion of disease, and through them as a staff we have learned incidentally of the diseases of the tropics and of the Orient, so that our work has become more interesting. We are therefore looking forward to a repetition of these experiences during this conference, and we welcome you to the hospitality which this place affords, and to anything which we can contribute to your comfort.

In closing I would like to bring to your attention some of the history and traditions which go with this institution, and of which we hope you will learn more as you go on with your conference. You are on historic ground. At Geneva, N. Y., just fifteen miles distant, eighty years ago, or at the founding of this institution, there existed a medical school which later became the School of Medicine of Syracuse University. This school granted the first diploma, giving the degree of doctor of medicine to a woman—Dr. Mary Blackmore, the first woman in the world ever to have received that degree. Also not far from this place—Castile, N. Y., Dr. Clara Swain, in 1869, went out as the first woman in all the world sent fully equipped to do medical missionary work in India.

Now as to this institution—a word of explanation may not be amiss at this time. The question is often asked, who owns the Clifton Springs Sanitarium and Clinic, and how is it operated? And the answer sometimes is suggested that "of course there is a large endowment." I would like to give a brief answer to these questions.

First, no one owns this institution. It was left by Dr. Henry Foster, the man who founded it and developed it, to be operated under a Deed of Trust, which went into full effect in 1901 when Dr. Foster died. A self-perpetuating Board of Trustees was arranged for under this Deed of Trust consisting of thirteen members, who have directed its affairs under the supervision of a superintendent and a treasurer, all provided for in the Deed of Trust. With some

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of the members of the Board of Trustees some of you are closely associated. The institution does not receive any State aid or any local aid. There is no Community Chest upon which we can call, there is not even a Ladies' Aid Society, and there is no endowment fund, in order that we may keep abreast with the advancement of medicine, and with the increasing desire for the comforts which present-day institutions for the sick afford.

Our staff is composed of full-time men and women, so that we have an institution which must live, or be operated on the income which it receives from its patients. Aside from this the institution does from 40 to 60 thousand dollars worth of charity a year. It is unique in that respect, and yet we feel it is operated economically from the fact that the daily cost per capita is less than that of the usual institution or hospital in which the physician presents his personal fee independent of charge for room, etc., and collects the same. It is naturally a somewhat difficult problem, and we are looking for some one, or some group of men, who will establish an endowment here that will enable us to help bring back to health the many who appeal to us for help. Among these Dr. Foster, the founder of the institution, has always been particularly interested in missionaries, ministers and teachers.

## THE ATTITUDE OF THE MISSIONARY TOWARD HIS WORK

LESLIE B. MOSS

In preparation of the brief remarks which I am asked to make I had recourse to a study of the reports of the Foreign Missions Conference from the time of its organization in 1893 down to the present to see what material was contained in them on the subject of medical missions. I found that references to this whole field of missionary work were entirely incidental until the year 1916. It appears that in the spring of 1915 a questionnaire was sent out to all medical missionaries asking, first, what are the chief difficulties in attaining your aims as a physician; and second, what lines of inquiry do you suggest as a means of strengthening medical missionary work? The various replies to this questionnaire were placed in the hands of the delegates to the annual gathering of the Foreign Missions Conference in January, 1916. These replies had been organized into five groups indicating; (a) lack of proper staff and assistants; (b) complaints of a tendency to lowered standards; (c) lack of proper buildings and equipment; (d) native inertia and opposition; and (e) lack of interest in America. One of the speakers at the Conference in summing up these replies indicated that they seemed to him to emphasize three points: first, that a decided change was needed in conducting the work, that is, greater concentration of medical work; secondly, that there was a lack of financial support; and thirdly, that more assistants are needed in the hospitals.

My purpose in mentioning these matters to you this morning is merely by way of giving you opportunity to compare mentally the situation as it exists today with conditions fifteen years ago. Unless I am very much mistaken, you will find that there are still the same problems and difficulties apparent as in that earlier meeting. I am sure that each of you will have in mind conditions in your own field.

However much these particular problems may remain constant, I think all of us will recognize the fact that there is taking place throughout the Orient a very great and far-reaching change in thinking and, in many cases, in attitudes. While these may not directly impinge upon or affect our work as doctors, they do very seriously affect our work as missionaries and it is in this connection that the point I wish to make applies most pertinently to the group gathered here.

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We are all of us aware that the conduct of large business organizations today is becoming increasingly dependent upon the findings of departments or groups of experts set aside to study every detail of the organization's activities—what in most cases is termed a research department. The competition and the growing pressure of the modern world makes this imperative for these organizations if they are to hold their heads above water in the struggle for existence.

Since the Jerusalem Meeting of the International Missionary Council, this matter of research has assumed a new importance for the missionary group. I say new, not so much because it is just now becoming desirable, but in the sense that it is receiving an emphasis which it has not had before. This was manifest in a number of the findings of the Jerusalem Meeting, which called for specific types or pieces of research into various matters connected with the progress of missions in the modern world. In the Foreign Missions Conference we have taken account of this emphasis and have had a committee especially studying how our organization should relate itself to this field of study. This committee has been at work for a year and presented recently a report to the Foreign Missions Conference in which it indicated desirable steps that ought to be taken in the near future. One of the basic essentials of its report is that research ought not to be an abstract, academic process, but that it would be carried out most effectively if it is engaged in, in the process of regular missionary activities. We can call it, in short, research by doing.

Now, in order to make this type of research in any sense effective, it involves the inculcation of the attitude of study and question in the minds of all missionaries in connection with all of their work. Just how does this particular thing I am doing now relate in effectiveness to the main aims of our whole program? How can it be improved? Should it be dropped? These and many other questions are not matters of opinion merely, but ought to be studied carefully both quantitatively and qualitatively in the whole scheme of our missionary work.

The medical group is a scientific and professional group. They have already inculcated in them, perhaps in a larger degree than in other groups, an attitude of study, question, diagnosis. And my one plea to you today is, that as missionaries we take upon ourselves the responsibility of a continual study of our work, finding out how it can be improved and bettered and how it will contribute most effectively to the advancement of the kingdom of God. I simply cite for your information a paragraph in the findings of the Jerusalem Conference on this subject, entitled, "Further Investigation," which reads as follows:



## ADDRESSES

"Christian Medical Associations in various countries are urged to investigate the general needs in their respective countries, the needs in regard to any specially prevalent diseases such as tuberculosis, sleeping sickness, leprosy, etc., the need of an extension of medical services into congested industrial areas, and the need of medical research work; and to make the conditions known through their national Christian councils."

You see in this way we have already been called upon by this great gathering to maintain this work from a scientific or medical point of view. My urgency is, that we take it not simply from that point of view, but regarding ourselves as missionaries, consider the whole area of our missionary relationships as ground for continual careful research and study in order that we may do our utmost to make missionary results most nearly in accord with the spirit and call of our Lord.

## SURVEY OF MEDICAL MISSIONS IN INDIA

R. H. H. GOHEEN, M.D.

For those unacquainted with the past and present of medical missions in India a brief review may be welcome. In 1793 John Thomas, a ship's surgeon, joined the English Baptist Missionary Society and became one of William Carey's colleagues and India's first medical missionary. America's first representative in this department was Dr. John Scudder, who went out in 1819, and whose unbroken line today helps to man many of the stations in the Arcot Mission of the Dutch Reformed Church. Four of the Scudders there now are doctors.

It was not until in the beginning of this century, however, that an organization of forces occurred. It was called the Medical Missionary Association of India, and it published a quarterly magazine called *Medical Missions in India*, and met in general conference but rarely.

Two and a half decades later, devolutionary tendencies produced a change into the Christian Medical Association of India which publishes a bimonthly journal and holds a biennial conference. Article III of the constitution reads: "The membership of the Association shall be open to all Christian medical men and women who hold a recognized registrable qualification or its equivalent, and who are in full sympathy with the main object of the Association, namely, the establishment of the Kingdom of Christ in India." This Association became then the Medical Committee of the National Christian Council, and its branches likewise were destined to become the medical committees of the ten Provincial Christian Councils.

At the memorable conference in December, 1924, when the transition occurred, the Secretary of the National Christian Council, who was present by invitation, asked a significant question, to wit: "Are medical missions any longer needed in India?" In explanation, he said that he had been asked this question by board secretaries and leaders of the churches in Britain and America from time to time. He supposed that the doubt implied was founded on the fact that the Medical Department of Government was doing a big work. He would welcome convincing evidence, therefore, that there is still a need for medical missions in India.

The Association, to supply this evidence, appointed a Committee on Survey, Efficiency and Coöperation. The writer happened to be made a member of that Committee, hence probably, the reason for his having been asked to present this report today.

At the first meeting of the Committee shortly thereafter, the General Secretary and two other members of the National Christian Council were present by request. The first subject that presented itself for consideration was, naturally enough, "What is the aim of Medical Missions?" With splendid foresight the convener, Dr. B. C. Oliver, had taken the pains to collect the statements on policy issued by various foreign mission boards and societies. The tenor of most of these, when compared with the gospel narrative, revealed a strange difference. In the former it was apparent that medical missions were regarded as principally a department to overcome opposition of the gospel message—pioneering agencies, therefore, in many places and purely secondary to the evangelistic purpose in nearly all. The ministry of Jesus, however, reveals a different attitude. Compassion is the dominant note in his work of healing. There is abundant proof of this but it hardly need be presented here, except to say that this has been lost sight of too widely in the Christian churches of the past and present. To clarify the question the Committee drew up a basic statement which was adopted by the succeeding biennial Conference of the Christian Medical Association. It reads as follows:

"It is our conviction that the ministry of healing is an essential part of the work of the Christian church, whose mission it is to represent God as revealed in Jesus Christ. We observe that Christ's own testimony concerning His mission was that he came to do the will of the one who sent Him and to finish His work. We must believe then that the ministry of healing for the body is an expression of the attitude and mind of God toward man and has its source in the compassion and love of God. It is our conviction that the Christian should concern himself with the care of the sick apart from whether others are carrying on this work or not. From this conviction it becomes our duty to develop Christian medical work as part of the essential work of the church in India, and to consider how this may best be done.

"The recognition of the ministry of healing as an essential part of the work of God through the Church, which is His Body, involves the thought that the service thus rendered is a natural and vital expression of the spirit of Christ, who served men for love of them and who, as evidence of His messiahship, drew attention to the work He was doing: 'The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up and the poor have the gospel preached unto them.'"

The great significance of this statement becomes increasingly manifest the more one studies it. Your earnest attention is directed to it with the hope that it may be helpful as a crystallization of this

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subject for presentation in churches of the west as well as in the indigenous churches of foreign fields.

The Committee proceeded next to plan for a survey of the medical missions and of Government medical institutions in India. It was felt that such a survey could better be carried out by medical missionaries, rather than by a commission from abroad. It was believed, and the belief was justified, that mission hospitals would agree to finance this work. A voluntary annual levy on each hospital of Rs. 10 (about \$4) for every 50 beds or a fraction thereof was suggested as the basis of a fund, and this was found to be adequate. A statement and a questionnaire were prepared and were sent to all the mission hospitals. Several of the members of the Committee were appointed to visit the mission hospitals as time would permit, in order to record in person the answers to the thirty-one main questions in the questionnaire and so to obtain material for a comprehensive report on the need for medical work, the status of existing mission hospitals, their justification, their efficiency, their problems of expansion, etc. Comparative studies of the work of Government and of private agencies also appear in the body of the Report as well as in the tables in the appendix. This Report covering about 130 pages is available for 50 cents. I can bring forward only a few salient features in the brief time at my disposal.

The need for foreign medical aid in India is readily apparent when it is remembered that disease incidence and mortality are both greater in a large, densely populated country, where tropical scourges coexist with practically all of the diseases of the west. Malaria seems to be the chief assassin, but tuberculosis is a close rival and in many places the greater evil. Plague, cholera and dysentery are carrying off multitudes but they seem to be outdistanced by influenza and pneumonia. Smallpox slays 70,000 a year in spite of a well organized system for vaccination carefully supervised by the Government. But tetanus is even more destructive. Kala azar, filariasis, dengue, relapsing fever, typhus and sprue are all of importance, but measles probably takes as many lives as any or all of them. Two deadly entities with unsolved etiologies are widespread, viz., the anemia of pregnancy and infantile biliary curbosis. The latter is invariably fatal. Cancer incidence seems to be as high as in the west. Leprosy is probably not increasing but is better recognized and now is known to have victimized about 1,000,000 people. Syphilis is believed to be the base on which it frequently develops. The infant mortality in most of India's cities is from five to ten times that in New York or London.

Surgical conditions are very numerous and important, particularly cataracts, vesical calculi, peptic ulcers, tumors and gynecological



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logic conditions. Injuries from the increasing use of machinery and motor cars are also sending in many patients to the hospitals. In fact, most of the work in the hospitals is surgical.

The forces for relief consist of the Government medical institutions, those of missions and the private practitioners. The total number of registered practitioners is about 20,000. The vast majority of them, as elsewhere in the world, are located in the cities. As more than three-fourths of the people of India live in her 800,000 villages, it is clear that a very large number are not receiving adequate medical attention; some would put that number for all India at 100,000,000.

Government's medical service provides hospitals in the larger towns and district centers, with dispensaries under municipal or local board control in the smaller towns throughout British India. The bed capacity of these hospitals is about 48,000 for a population of 241 millions, or less than 6% of the hospital beds provided in the United States. In the eight principal Indian states the corresponding ratio is about 12%.

For British India and the eight states there are twelve medical colleges and twenty-four medical schools. These institutions are training respectively, 10,181 and 235, or 10,416 in all.

Missions provide in their 176 hospitals about 12,500 beds for all of India, and three medical schools. Two of the latter are for women, one for men with 235 students in all.

The number of lepers cared for in institutions seems to be about equally divided between Government and missions, or about 12,000 in all.

The number of sanatoria for pulmonary tuberculosis is fourteen, of which seven are conducted by missions and five by Government or municipalities and two by private organizations. The total number of beds thus provided is about 900, or less than provided in the municipal sanatorium of Chicago. The largest sanatorium in India is at Arogyavarum, a union mission institution in which fourteen denominations are coöperating.

It is apparent that all the medical forces in India are far from adequate to meet the needs.

Our remaining time must be given largely to consideration of some of the special problems relating to mission hospitals. The Survey has brought into prominence many of these problems but we shall be able to mention only a few.

In general, the 176 mission hospitals were found to be understaffed and poorly equipped. These are both serious faults. They are the result, in most cases, of inadequate finances. Foreign Boards and Societies, compelled in recent years to reduce expenditures as a rule,

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have not been able to send out as many missionaries as the work calls for, nor have they been able to provide sufficient funds for the increasing cost of conducting hospitals in this age of expanding diagnostic and therapeutic equipment. For example, 10% of the hospitals were found to be installed with x-ray outfits. What is more remarkable is that as small a percentage had laboratories that were functioning at all creditably. Case records, moreover, were usually very incomplete and unsatisfactory. Even sanitation was deplorably crude in many instances. These four features are so indispensable that it is no wonder that much dissatisfaction and discouragement are experienced by many, at least among the younger recruits in medical missions.

On top of all this comes the problem of self-support. The fact that a few mission hospitals in India have been made self-supporting (apart from missionaries' salaries) seems to have led some foreign boards to the conclusion that self-support is something largely to count upon. The result is that the features mentioned above are rendered all the more difficult of attainment the while; with the advance of medical progress, they are all the more necessary. It is surely not required for us here to hold a brief for the need of those special features of equipment.

To repeat, for the sake of clarity and emphasis, proper equipment, as well as the more adequate staffing required to operate that improved equipment, depend on a more liberal financing of these hospitals. The Report shows us that the average bed capacity for these hospitals is 52.7 as determined for the 150 hospitals for which statistics were sufficiently full for study. The average budget was \$5,900, or 30% less than actually required by a very moderate estimate made by the Survey Committee. But the amazing fact emerges that of that \$5,900 more than 49% was raised on the field. In other words, that Boards' appropriations (apart from missionary salaries) for the maintenance of 50-bed hospitals in India average about \$3,000 a year. Those are figures so startlingly low as to be almost incredible. They can mean in these days only one thing—inefficiency. But that word connotes much and requires analysis, for among other things, and perhaps principally, it affects human character, and character, as seen on the mission field, is not weak; it suggests anything but a jelly fish. No, it responds to the challenge of its handicaps by overwork to the point of many a physical and mental breakdown, but produces statistics of which necessity and mercy can be proud. Those 176 hospitals treated in a year more than 130,000 in-patients and over 1,000,000 out-patients, and, as said before, raised about half of the money used to make this possible.

Now self-help to such a degree is creditable. It would convince any business man who is acquainted with hospital administration in America that those mission hospitals have capable managers. Charitable hospitals those, and what charitable hospitals in the West can equal such records? Remember too, that the per capita income of India is only \$25 a year as against nearly forty times that in America. Then is there not, must there not be a drive on the part of those conducting these mission hospitals to collect fees from their patients to such an extent that money raising may seem to have become the chief object? Is there not danger of overclouding the spiritual nature of the work thereby? Alas there is, and it is a problem that worries many medical missionaries a great deal.

The superintendent of one of the largest medical missions in India, the work of which is 86% self-supporting, seriously proposed at a meeting of the Christian Medical Association three years ago that the policy be adopted by the Association that the work done in mission hospitals should be entirely charitable; in other words, that no fees be charged to any patient! When asked, "How then will the work be carried on?" he replied, "Being the Lord's work it will be provided for by Him." But such great faith was not generally found and the proposal obtained no second. The proposer, thus discouraged from his venture in faith, went back to grapple with the old problem of how to dun his patients without turning their minds from the gospel message.

The solution has to be worked out in each community. There are always those who can pay and should pay, but the proportion of these to those who deserve free treatment will vary considerably. A graded scale has been used with satisfaction in some places. It may be arranged for two, three or four classes. Care needs to be observed, however, not to give better or more prompt attention to those who pay the most.

The acceptance of gifts by members of the staff, from the superintendent to the sweeper, is another problem worthy of thought. The practice of bribing in the East is so general that anything savoring of that is to be studiously avoided. In some hospitals there is a rule that no gift whatsoever, except flowers, may be accepted by any member of the staff of employees, and in such hospitals a correspondingly happy atmosphere prevails.

The status of medical assistants is another matter on which clear-cut policies are advisable. One of the best qualified and most earnest of medical assistants, discussing this problem in a retreat where medical missionaries and their Indian associates were gathered for several days of meditation (a plan to be greatly encouraged) made the statement in connection with the subjects of fees in hos-

pitals that "very few of the missionary doctors trusted their Indian assistants especially in matters of finance." He intimated that "there was considerable discontent among Indian assistants in regard to pay, position, inequality of treatment, quarters, and about the treatment accorded them by the European (and American) superiors or nursing superintendents or supervising missionaries." At the same time he went on "to show the Indian doctors what a unique position they hold in mission hospitals and what an opportunity there is for them to be interpreters of Christ to the patients with whom they have a chance for far more intimate contact than the missionary doctor, as they carry out the treatments. . . . To see Christianity set forth in a missionary who is expected to be Christlike but who does not know so well the peculiar trials and temptations of the Indian is not nearly so appealing as to see it in the life of one who is one of themselves." He goes on to suggest that the relationship between the doctor and his assistant should be preeminently one of partnership, rather than that of employer and employee, and he asks for more responsibility to be placed upon assistants to develop their powers of leadership. His remarks should be taken to heart. Nothing so much as responsibility judiciously placed will develop leadership.

Encouragement in post graduate study is another measure. Study-leave with allowances somewhat comparable to a missionary's furlough, will help to promote efficiency. Adequate salary to insure enough for books and magazines besides food, clothing and shelter, is essential to happiness and success.

Later in the Report comes the question: "Can national doctors on the staffs of mission hospitals expect to become missionaries?" The answer follows: "Not according to the principles of many Boards of Foreign Missions. These principles are, briefly, that when a Christian community can produce nationals of the same qualifications as missionaries, the latter should withdraw after turning over the work to the local churches."

Village dispensaries are a feature that require some mention. One-sixth of the world's population lives in those villages of India. How to provide medical aid for them is a problem that perplexes us, both Government and missions. In the Province of Madras, which has a population of over 42,000,000, its Government provides subsidies for qualified doctors who will live and practice in the villages, but there has been difficulty even there in enticing a sufficient number of doctors into that line. Mission hospitals, most of them located in the towns rather than in the cities, do draw many in-patients and out-patients from the districts but have also in a number of instances established out-lying branch dispensaries and would readily



expand their work in that direction were staff and funds available, but the limitations mentioned before have greatly impeded that expansion. One mission hospital, the oldest in India, has fourteen such branch dispensaries. The majority have none, or only one or two. Expansion in this line would call for more or larger Christian medical schools, which is a good argument for the development of these schools.

Medical education is a subject of paramount importance. Without proper training and the development of high qualifications, suitable leaders cannot be produced on the field. Devolution is thereby postponed. In the three mission medical schools formerly mentioned, students are being trained for the lower grade qualifications. For admission only a high school certificate is required. The feeling is growing strong among medical missionaries that this is not sufficient. These schools should soon be raised to the status of colleges with the requirements for admission of at least two years in a college of arts and sciences.

This goal cannot be attained without increased equipment and staffing. Coöperation between missionaries is indicated for such a venture. In the case of the women's medical schools, one at Vellore is already a union institution. The other, at Ludhiana, is under an interdenominational management. The men's school at Miraj has long been soliciting coöperation but has been disappointed in its fulfillment by lack of money and men on the part of other missions. The time has now come for aggressive steps to be taken in this direction among boards' secretaries and it is to be hoped that this conference will find itself able to make some supporting statement.

Coördination of the various departments of missions needs but a word. The relation of medical work to the evangelistic, the educational, the agricultural and the industrial is of such importance as to be self-evident. But it is just in this correlation that there has as often occurred a gap; a gap that is caused almost entirely by a deficiency in staffing. The resulting inadequacy tends to become manifest, first of all unfortunately, in the evangelistic work within the hospital itself and in its dispensaries, and that spreads centrifugally. Routine medical and surgical duties, the management, the nurses' training classes, lectures to the compounders, and what-not help to crowd out the personal talks with our patients that might mean so much. Whether that part can be done as well or better by paid evangelists is a point where differences of opinion exist, but the majority seem to feel that the right sort of evangelist is hard to find. A rare combination of gentleness, sympathy and tact are required. In general, it is doubtless more effective for the medical staff to give the gospel message, other things being equal.

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We can press then with confidence for more adequate staffing, not only to make our hospital evangelism more efficient but also to make possible a greater sharing in the evangelistic touring in the districts, and also a sharing in the educational, the agricultural and the industrial work of our missions.

The personality of the medical missionary emerges as the predominantly important factor in his work. It may suffice to record merely the finding in the Survey Report. "They (medical missionaries) should be persons who have a vital experience of Christ, who share His compassion for the suffering and who for His sake desire to serve them and to share with them their Christian experience. The qualities of personality specially desired are humility, sympathy, docility, tact, cheerfulness. In addition to these there must also be the best possible medical training in order that the doctor may be able to meet the demands of work in a land where he will often be largely thrown back upon his own resources."

There are some other problems that might be profitably taken up: preventive and welfare work, research, special preparation and refresher courses, nursing problems, the health of missionaries, furloughs. Time does not permit, however. All of them are dealt with in the Survey Report.

We cannot close without returning for a moment to the important matter of the indigenous church and our duty to inculcate therein the basic principles of the privilege and obligation on the part of every Christian to be concerned with the care of the sick. He may discharge this obligation, of course, indirectly if not directly.

The object here is not merely to prepare the church to take over the hospitals which missions have established. It goes far deeper than that. It is rather to cultivate in Christians that solicitude for the weak, the poor, the suffering, that was such a strong and beautiful trait in the character of Jesus. How the church will later express that solicitude will be for her to decide. By that time, even as now, some or many of the hospitals will be too large a trust for the average church. They may have, perhaps, to be handed over to the state or to other organizations. That need not worry us now. Our present duty concerning them is clear: to set a high standard and to make these hospitals as efficient as possible, worthy of the Great Physician in whose name they are established and conducted; a fitting example of the best that the East may have from the West out of the love that we share for Jesus Christ our Lord.

### SUMMARY

1. Medical mission work in India began in 1793 when a ship's surgeon became one of Carey's colleagues.

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2. The medical missionary association was organized in 1900. It became the Christian Medical Association of India in 1925.

3. A Committee on Survey, Efficiency and Coöperation, appointed at that time, published its report last year.

4. The aim of medical missions was studied and the ministry of healing defined as a matter of vital concern in the life of every Christian and an essential part of the work of the church.

5. A very great need for medical aid is found to exist in India.

6. The forces at work are far from adequate in spite of a well organized government medical service and the widely scattered 176 mission hospitals.

7. The mission hospitals are largely deficient in staff and equipment and are financially embarrassed, but are doing a creditable work.

8. Sanatoria, leprosaria and village dispensaries all need to be increased many fold.

9. Self-support in the mission hospitals, which are all classed as charitable, reaches the amazing average of 49%. A few hospitals are entirely self-supporting, but this seems anomalous in the light of conditions in the West. A real danger of overshadowing the spiritual message exists by reason of the stress that has thus to be put on fees.

10. The status of medical assistants needs careful consideration. Efficiency and leadership can only be developed through a judicial relegation of responsibility.

11. Christian medical education is a matter of paramount importance. Coöperation among missions is here to be encouraged, that the high standards indicated may be attained. A specific case was mentioned for this conference to consider.

12. Effective methods of presenting the gospel message in hospitals and dispensaries require earnest attention in each instance, as a universal plan is hardly possible. The correlation of medical work to the other departments of missions also is of great importance.

13. The personality of a medical missionary is the predominant factor in his or her work. The Christian graces, with a deep devotion to Christ, and the best possible medical preparation are the components required.

14. A real sense of responsibility for the healing of the sick in the Spirit of Christ must be developed in the indigenous churches of India for the establishment and spread of His kingdom.

## THE GROWTH AND PLACE OF MEDICAL EDUCATION BY MISSIONARY AGENCIES, WITH SPECIAL REFERENCE TO THE FAR EAST

S. H. LILJESTRAND, M.D.

Two streams of early church activity have united in modern medical education. The first arose from the fact that early hospitals were in most, if not all cases, instituted by Christian religious orders. These hospitals, especially in England and France, became the centers of medical instruction. The second was church influence on the rise of higher education, examples of which are to be found at Cambridge and Oxford, whose ancient halls grew up as church foundations providing residence for students in so-called "colleges" which were merely living centers grouped around a nucleus of lecture halls and libraries. A modern example is found in Toronto University where a number of denominations have each their own "college"; and this form of organization has been happily repeated in the West China Union University at Chengtu, China; there each of five mission societies has established and maintains a "college," in the English sense (which is, I suppose, the true one). British and American Women's Missionary Societies have united to establish a sixth college, the "Women's College," whose students, coming from all missions, after five years are pressing the male students hard for academic laurels. The teaching is done coöperatively by appointment of instructors from each society, and is organized into faculties. The faculties of medicine and dentistry date from 1914, being established four years after the founding of the University and its organization under a Board of Governors. Recently there has been consummated the final union of three mission hospitals in the city of Chengtu, with the medical faculty as the University Hospital.

The Medical Faculty of the West China Union University thus organized in 1914 by a small group of Canadian and American physicians, on the authority of the Senate and Board of Governors, graduated its first class in 1920, and a class has gone out each year since then. When the great exodus of missionaries took place in 1927, thirty young Chinese doctors had gone out from the school and practically all had become attached to mission hospitals in the place of their origin. When the air cleared after the evacuation and some idea as to the amount of loss sustained by the missions was obtainable, it became at once apparent that in many critical situations it was the steadfast loyalty, skill, and courage of these young men, left



alone in their respective hospitals, that saved many a mission station from occupation or confiscation or sabotage. Amid these dramatic upheavals, the experiment in Christian higher education in West China closed what might be called the first chapter of its history, with the testing of its young "Stephens," howbeit the violence and excitement fortunately made martyrs of none of them.

This very serious testing, in short, seemed to be a clear enough vindication of the efforts expended to bring these thirty young men (now forty) up through primary and middle schools, with definite religious training along with the "three R's," and through the long hard years of the medical course. They carried on when two score of missionary doctors had to take their families out to the coast, and had to remain away, some for months, some a year, or two years.

While we do not minimize the concurrent fact that scores of preachers and teachers also stood in danger from communist attack, it is proper to draw the conclusion, as at least one strong mission board in North America has done, that the training of such Christian physicians as these is very well worth while as a part of our Lord's redemptive work, as committed to His Church.

Now, the three-fold secret of the gratifying situation just described lies, first, in the Christian character of these men, as the foundation; second, in the scientific thoroughness with which they were prepared (science being properly the "handmaid" of religion); and lastly, in the essentially union character of the organization that created the school which mothered them.

#### I. EXTREME NEED FOR NATIVE MEDICAL PRACTITIONERS

This need not be enlarged upon as it is self-evident. If 50,000 doctors could be set to work this year in West China alone, there would still be but one doctor for every 2,000 people. These doctors would need the help of, say, a minimum of three nurses each, not counting the needed school nurses and public health or district nurses. Thus we would need to produce, this year, 150,000 nurses to supplement and assist the doctors. Probably you would add as many dentists as doctors.

This hypothetical case represents only a portion of the entire China need for a healing ministry. Between three and four times that many doctors, dentists and nurses are needed in the whole land. Korea and other sections of the Orient stand in similar need.

This paper takes for granted our agreement, however, that it is perfectly impossible for foreign missionary doctors to care for all the sick in the various fields. It would be inexpedient, even if possible. We are confronted then with the question—how shall these thousands of doctors be supplied? Many are saying: "If the nationals

are so bent on self-determination, let them shoulder the responsibility for this as well as other phases of Christian work." The first answer to this is, that the premise is wrong. It is true that they (with us) have felt the desirability of indigenous churches in the several fields; and while they have manfully and womanfully, as Christians indeed, shouldered heavy responsibilities, we *know*, too, that they have pled, with tears, that the parent societies do not leave them at this most critical time when they, as well as western peoples, are suffering the heaviest attack of the powers of darkness and ignorance since the revolutionary period of the eighteenth century.

It was the Church that set up the first hospitals and trained the first nurses; it was the Great Physician himself who said, "Go—teach"—teach them; the truth will make them free. The truth of available healing, the truth of medical science, emanating from "the Sun of righteousness, with healing in his wings."

So this is in no sense an evasion of forgetfulness of the evangelistic function of medical missions. I believe that we must jealously guard this function, so that it may never be said that the ministry of healing is any the less evangelistic because it does not give much attention to preaching. On the other hand, we have been, perhaps, too open to the criticism of not making our medical work entirely a testimony to Our Lord's saving grace. "This (work of healing) we should do and not leave the other undone"; and it is the more important that we be "witnesses" for Him, in that only thus may we hope that our disciples among the nationals may become, in turn, not only good doctors, but good soldiers of Jesus Christ. That the crop of Mission Medical School doctors hitherto produced in China and Korea is truly a potent and faithful band of Christian witnesses, I am glad to attest.

But what of the future? Shall we leave this task to the national government? Government secondary schools are, largely, either financially defunct, or are staffed by teachers incapable of preparing students either for vocations or for higher education, let alone post-graduate education in the professions. Their students have been an appalling testimony to their inefficiency and moral perversion in many cases.

## II. DIFFICULTIES OF THE PROBLEM

Difficulties of providing secondary school and collegiate preparation for those who elect the medical course. The high character of graduates up to 1927 was due, we think, to—

- (1) Thorough Christian training in preparatory schools.
- (2) The teaching of English and basic sciences by missionary teachers.

- (3) The devotion of medical missionaries to their task in the medical schools and clinics.

We may as well face the outstanding fact here, that in character training, language teaching and technical instruction the missionary has been the *sine qua non* in the past and will of necessity continue to be a large and essential factor for an indefinite time.

1. *Character building.* The serious questions we are facing today are those of personnel and religious freedom.

First: Can the Boards find missionaries who can and will bring to bear the moral influence that has characterized mission personnel hitherto?

I recently met a young medical man who is considering work at a medical mission center in the Orient. He let fall the remark during the conversation that he was not "300 per cent in sympathy with the evangelistic side of missionary activity." This mental attitude shows a lack of understanding of the meaning of missions, or of the vital part that medical work, whether educational or "practical," takes in the evangel of Christ. It is being brought home constantly to people here in America that moral discipline is needed for a man to be a safe doctor; how much more is it needed in lands where there is little or no background in the social environment to help the young graduate to face and overcome temptations.

Next, how can we escape the restrictions placed by governments or officials, who are anti-Christian and forbid religious instruction in schools? This is a serious question in many sections of China. Sovietism is far from dead, and this is one of its worst menaces to the survival of Christian training in our schools. Where such restrictions, oppression, or persecutions occur, can the Church take recourse to running unregistered schools, or else carry on moral instruction in some way outside of the schools? This problem cannot be left entirely in the hands of nationals; they themselves do not feel adequate for the responsibility. And we neither wish nor advise non-registration of schools.

2. *Science and language requirements.* Practically all of our medical matriculants have come from mission high schools. There is annually a considerable and growing number of applicants from the so-called government schools, and privately-run schools; but it is only rarely that the latter group furnishes a student who can pass the entrance examination in Science, Mathematics or English. Applicants from mission schools are practically always lacking in some one or more subjects which are not adequately taught in the secondary schools; but we at least know that what they have had has been up to standard grade, and this is rarely true in the case of public school applicants.

Shall we admit any non-Christian students to our Mission Medical School? Hitherto we have not been troubled by this question; for only Christian boys have qualified for entrance into the medical or pre-medical course. This ideal condition has changed in the last three or four years in West China. In North and Central China, where educational development conditions are somewhat more advanced in some respects, a larger percentage of non-Christian students obtains; and self-supporting students in greater proportion is the rule. Severance (Seoul) has only Christian students.

Shall English speaking and reading be required? This question is also rather vitally bound up with the question of adequate preparation. Ten years ago, I personally favored the national language as the medium of instruction throughout. Experience, however, seems to point to the need for a knowledge of the English language, at least; the world's literature in medicine can be adequately reached in the English language, in which medium many abstract journals can be had. But the sad fact is, that since the "evacuation" and the non-return of many missionaries, the teaching of English has fallen off markedly, as shown by the poorer showing of recent candidates for college entrance, in West China. Other fields either have, or plan to adopt, instruction in English, both because of poly-lingual student bodies, and the natural advantages of the English medium.

### III. BASIS OF SUCCESS, PAST AND FUTURE

A quick survey of the slightly over one hundred years of medical mission work in the Orient will give roughly three periods or phases:

1. The pioneer period, when dispensaries and hospitals were developed, and practice in the communities slowly grew. Those were the years when the foreign doctor learned many strange lessons—such as the sometimes fatal effect of a bath, when suddenly administered to a patient who had never had one, but who had braved public opinion to come to the Foreign Doctor's new hospital.

Even in this period, candidates for training as nurses and doctor's assistants were not a few, and both classes of pupils and even coolies often left the hospital to hang up their own shingles. This practice was not unknown, indeed, in our own country in bygone days.

2. The period of independent medical schools not connected with institutions of higher learning.

Several such schools did wonderful service in spite of impossible conditions, and some have survived to the present time, notably women's medical schools, such as the Hackett Medical College and Shanghai Women's Medical College.

3. The third period in China had its birth when in 1890 the first Conference of the China Medical Missionary Association, meeting



in Shanghai, strongly urged "the formation of Union Medical Colleges all over China." As Dr. W. R. Morse states in his monograph (2) on Medical Education in West China, "The union idea was emphasized because of the impossibility of individual missions being able to finance schools of the grade necessary for the efficient teaching of the Medical Sciences." As a result, "groups of medical missionaries began to start medical schools in strategic situations." In China, schools appeared at Peking, Mukden, Tsinan, Changsha, Nanking, Hangchow, Hankow, Shanghai, Foochow, Canton and Chengtu; and, in Korea, Severance College at Seoul.

We may say that the success of these colleges, not excepting the Peking Union Medical College, has been due, first, to the united efforts of several, usually heteronational, missions; and, second, to their either being part of, or served by, institutions that could give students adequate moral and scientific preparation. These points are emphasized because they are at the center of our problem today and tomorrow in Mission Medical Education.

#### "PREMEDICAL" EDUCATION APPEARS

Meanwhile, a revolution in medical education took place in America, when, in 1906, a rating of medical schools was made according to their provision for proper premedical education. Class "A" schools were defined to be those requiring at least two premedical collegiate years in the sciences. The result of this was the closing of 50 per cent of the medical schools in North America, causing a general rise of standards. This development soon gave concern to medical institutions on mission fields owing to the prospect that sooner or later they would have to follow suit or lose their leadership in their field. They were forced to take stock of their resources. Did they have premedical collegiate instruction in Mathematics, Biology, Physics, Chemistry, Modern Languages, not to mention religious and cultural courses? If not, where could they be supplied?

In West China, as at Peking, Tsinan, we were fortunate in having had broad foundations laid in the provision of Science and Arts Faculties in the Union University, with able teachers from Canada, U. S. A., and England; and only through their outstanding work and Christian character was it possible to conceive a Faculty of Medicine. But there was a danger, even though we were able practically from the beginning to provide for Class A medical school standards,—namely, that a steady supply of good student material from the primary grades and high schools of the various mission areas might not be forthcoming.

This danger was partly met by the organization of the West China Christian Educational Union, a pioneer organization of its kind in

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the Far East. This provided for efficiency standards in teaching in primary and secondary schools and for uniform examinations. The success of such a machine depended, of course, on the ability of each associated mission to maintain school staffs in the several mission centers; and the freedom of mission schools to carry on character building, as well as scientific instruction free from government interference. Although not all missions, nor all schools within each mission, subscribed wholly to the Educational Union, yet it stimulated all in the great West China area to better efforts. But again we would emphasize that moral training is far from the least important of the functions of secondary schools. Indeed, we are scarcely justified in the expenditure of effort unless this is achieved, no matter what shall be the vocation of the student.

### IV. FIELD STRATEGY AND TECHNICAL DIFFICULTIES

We all feel with Dr. James Maxwell, Editor of the *China Medical Journal*, that our minds "are weighed down by the sense of the terrible gap that exists between the need for modern trained physicians and the actual supply of these," as in China.

Yet must we not now take stock and count the cost? Is it that more money, more apparatus, more and better teachers are needed? This perhaps is the simpler side of the problem. Is it not that we face the far more serious question of what our *relations* are to be, with the native churches on the one hand and the national governments on the other? We have been extraordinarily favored in China by the circumstance that, with an exhibition of unparalleled courtesy, the people have made us welcome "guests."

Surely, no one, even at the Home Base, now fails to appreciate the beauty of this courtesy in the past, and the delicacy of our position. In the Indian, Chinese and other oriental neighborhoods we are touching, not primitive peoples, but folk with unplumbed depths of spiritual and artistic faculties. This being the case, we ought to go forward with the evidently proper task at our hands, but with the picture of "Jesus Washing the Disciples' Feet" ever before us. The East has an appalling need of medical workers, doctors, nurses, dentists. We think they ought to have a foundation of Christian culture with their native culture, as the essential human side of scientific training. The orientals also, as in Japan, after testing education without these essentials, have asked that religion be taught in mission schools. In this respect the Minister of Education of Japan has reversed his original anti-Christian attitude of thirty years ago.

In India, as in Japan, the State welcomes mission education as supplementary to its own. This is especially true in the Presidency of Madras, according to researches published by Dr. R. B. Manikam

in his doctor's dissertation; there conditions have matured for the reason that

"the Presidency of Madras is the cradle of Christian Missions in India. . . . Not merely does it have more Christians than any other . . . it is also the province where higher education is most advanced. . . . With the rapid growth of new Universities . . . with proposals for starting more . . . and with the new currents of modern educational psychology and philosophy changing the educational outlook radically in recent years, missionary education must be carefully studied at the present time and remedies suggested from time to time, so that it may not lag behind in the onward march of educational advance.

"It was just a century after the first Protestant missionaries, Danish young men sent out by their religiously inclined King, Frederic IV, established the first schools, one for Tamils and one for Portuguese, in the seaport of Tranquebar, that the great William Carey 'founded the first missionary college at Serampore. . . .' That William Carey was interested not merely in theological but also in secular education from the beginning must be stressed. When the trustees of the college funds in America suspended transmission of dividends until they were assured that science would not be taught . . . he replied with indignation, 'As that money is not being expended in teaching science, I must confess I have never heard anything more illiberal. . . . Pray, can youth be trained up for the Christian ministry without science? Do you in America train youths for it without any knowledge of science?'

"After still another century, what conditions do we find? Stimulated by the pioneer work of the missionaries the government has built up a general system of education in which professional training has largely been taken over; among the missionary colleges at the present time there is, according to the above report, only one professional school run by missionaries. But, in the large, the evolution of this national system was saved from narrowness in scope and application to all classes, by the work done by and constant vigilance of the missionaries in the interest of the masses.

"Out of this has grown the very admirable relationship between government and non-government education. In 1918 the Montagu-Chelmsford Report on Indian Constitutional Reforms said: "It is difficult to over-estimate the devoted and creative work which missionary money and enterprise are doing in the fields of education, morals and sanitation." This has brought about a very cordial relationship between Missionary Colleges and the State, which reserves only the right to interfere when mission schools go beyond their own sphere. The Charter of this relationship is expressed as follows:

"1. Since the State cannot educate all its people, it invites coöperation of all who are interested in education.

"2. Moreover, since the State is wedded to a policy of strictest religious neutrality, it welcomes any educational institution in which religious training is offered. Thus the State tries to save education from complete secularization.

"3. Since the college receives from the State grants-in-aid, and State recognition, it must meet certain requirements of the State with regard to the efficiency of the college and submit to its inspection from time to time.

"4. The State makes missionary education an integral part of the one comprehensive national system of education. It is a mistake therefore to think of three separate systems of education—missionary, state, and indigenous. . . . There is only one system.

"5. Missionary education is therefore in *partnership* with other agencies of education. Hence, there must not be rivalry but coöperation. To make effective such partnership, the State requires three things:

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- (a) Missions shall have a financial stake in the system.
- (b) Missions shall submit their educational institutions to inspection.
- (c) Missions shall be represented in educational conferences and have a voice . . . in shaping policies.

"It is claimed, on the ground of these conditions, that

'missionary education today has received more from this relationship with the State than it has lost, tho' critics can be found who would decry such an alliance as unholy . . .'"

The above-cited situation in one great section of the Orient gives us thus what may well be called an ideal soil for Christian education. It may be impossible to duplicate such a situation elsewhere, but it at least is suggestive of what probably must be our *modus operandi* in the medical phase of higher education as conducted by missions.

The key word of missionary higher education in China for 25 years has been *union*. To this now has been added the need for *correlation*. Supposing that the best expression of Chinese thought continues to be highly favorable to the continuance of mission higher education, then it behooves us to correlate the work of all institutions in China so that there is no overlapping of fields; there must be *coöperation* also, not only between Christian institutions as such, but also a linking up with the program of the National Government for the mutual benefit of the State and the missionary colleges.

In no other phase of missionary education is it more important than in medicine to observe these basic considerations; and toward this end recommendations have already been made by the Council on Christian Higher Education in China.

### V. PRESENT TRENDS IN CHINA

In November, 1929, a meeting significant for medical education and practice in China took place in Shanghai, namely, the Medical Federation of China, representing various medical societies and institutions. Among the subjects considered were:

(a) Registration of Practitioners of Medicine. Recommending to the Central Government that after December 31, 1930, only graduates from a medical school recognized by the government are to be registered. At present, graduates of approved schools, or practitioners of two years' experience, are to be allowed registration. This is significant as showing a healthy trend toward central control of medical schools and graduates. And this should be borne in mind in further plans of missionary colleges.

Still more significant is the next topic:

(b) Medical Education. The recent order of the Ministry of Education that *all medical schools not of university grade should be closed* provoked discussion in the meeting. Owing to the extremely



high standard set up (thus suddenly) by the government, and owing to the great scarcity of physicians, it was recommended that medical schools not of university grade should still be encouraged to continue their instruction, in order to provide more physicians. A committee, including Dr. F. C. Yen, formerly Dean of the Yale Medical School at Changsha, was appointed to consult with the government urging the support of such lower grade schools.

Another matter, vital to medical practice:

(c) Protection of medical practitioners against interference by police or other authorities not in conformity to law. There is on foot a plan to organize a defense union somewhat similar to an organization of the same name in Great Britain.

These and further resolutions, such as one asking for the right of representation for medical associations when laws regarding the practice of medicine are being drafted, all indicate there is a slow but considerable trend in China toward conditions that were early obtained in Japan, India and the Philippines, with the assistance, to be sure, of western governmental guidance in the latter two—in Japan, by local initiative. For the purpose of this discussion of medical education it raises the question, not whether we should attempt to run schools of different grades, but whether we should aim at anything but the highest standard even were the government to allow the operation of schools of medicine of lower than “university grade.”

The personnel of this meeting of the Federation is indicative of the changing medical atmosphere of China. Among the officers are two graduates of the University of Pennsylvania Medical School, one graduate of Harvard Medical School, and doubtless many others of similarly high attainments. The wording of their deliberations at this meeting is promising for the future.

#### GENERAL EDUCATION INVOLVED IN MEDICAL PROBLEMS

Dr. Simon Flexner, in his book, “Medical Education,” points out: “Medical education cannot be described or discussed apart from general education. The maturity, previous training, and intellectual competency of the student body determine in advance the scope, quality, method, aims and outcome of the instruction offered by the medical faculty.”

Whether medical schools shall be of the *clinical type*, such as grew up in the hospitals of England and France; or of the *university type*, such as first appeared in Sweden and Germany, and now are flowering in North America; or what Flexner calls the *proprietary type*,—money-making concerns, now outlawed in America,—the fact re-

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mains that the great problem lies in the presence or absence, and in the character of, primary and secondary schools and students of today. This is the indispensable source of the teaching material; and any field where medical training on an effective basis is contemplated must face this fundamental problem. And where primary and secondary schools are turning out well-trained and disciplined students there stands the formidable necessity of two or more years of premedical collegiate work, before the gates of the professional school can be stormed.

In view of the splendid beginning that mission colleges have made in medical education, it is to be hoped that, especially in China, government educational authorities will grow both strong and liberal with a friendly attitude toward church and private indigenous initiative in establishing schools.

### VI. MEDICAL SCHOOLS FOR WOMEN—SOUTH CHINA PROBLEM—COEDUCATION

The Council on Higher Education in China has proposed that there be schools of medicine only at three centers—Tsinan, Chengtu and Shanghai—in China. This would eliminate Hackett Medical School for Women in Canton and leave the entire south of China without any school whatever. Meanwhile, "Hackett is facing the proposition of affiliation with Canton Hospital and Lingnan University. This would provide for coeducation in medicine, to be taught in English. The premedical years would be at Lingnan, the pre-clinical (first two of the medical course proper) at Hackett or Lingnan, and the clinical (last two) at Hackett and the Canton Hospital. This plan would capitalize and organize the Christian medical forces in the South; it would draw to a considerable degree upon Chinese physicians' services and Chinese funds for its support; and it should not be overlooked in any plan considered for Higher Christian Education in China" (Dr. M. Bell).

Hackett Medical requires high school and a two-year premedical course. Its curriculum is up to the C.M.A. standard, emphasizing obstetrics, gynecology and pediatrics. English language and Bible courses are included. One year interne service is required for the degree of M.D. The school is thirty years old and has sent out the largest number (157) graduates of any school in China.

#### SHANGHAI WOMEN'S MEDICAL COLLEGE

The character and history of this school is quite well known. It is proposed under the Correlation Plan to amalgamate this school with other bodies at St. Johns University, thus forming another coeducational school.

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### WEST CHINA UNION UNIVERSITY MEDICAL SCHOOL

The University now being coeducational, women are already found in the medical and dental courses, both of which have a minimum premedical requirement of 60 hours' collegiate instruction in the basic subjects, including religious instruction which is now elective under the terms of government requirements for registered schools. An interne year is required for the M.D. degree.

### NORTH CHINA—CHEELOO MEDICAL SCHOOL—SHANTUNG CHRISTIAN UNIVERSITY

The school at Tsinan is so similar to the above that there is no need for special description. It has been stronger in teaching force but the curriculum is very similar.

The Peking Union Medical College draws students from everywhere in China where students can get sufficient language and premedical preparation. It is operated with the relatively huge staff of 700, including all personnel, and a budget around a million and a half silver dollars. This sum, of course, includes salaries of professors.

This school is mentioned because it was founded and largely staffed on the old Peking Union College, and because it very generously provides valuable opportunities for post graduate work for both Chinese and foreign mission instructors in other medical schools.

It is coeducational with perhaps 10 per cent of women (rough estimate).

### VII. NUMBER OF WOMEN STUDENTS—DEVELOPMENTS IN INDIA

The relative number of women is very small. In India, we note in Dr. Manikam's Report (*loc. cit.*) that "there is an alarming scarcity of women students who elect the medical course." This may be for the very fact that, having only government schools to choose from,—there being only three mission medical schools and those below college grade,—they shun the largely non-Christian atmosphere. It is to be hoped that the mission medical schools may be adequately supported by all missions concerned and raised to college grade.

In the brief outline (in the "Survey of Medical Missions in India") it is concluded that

"While there are about 60 men and 175 women being trained to be doctors under Christian influences, all these may qualify only as Licentiates. The higher standard has not yet been attained in Mission Schools. Is it not desirable? Many . . . think that it is. They would suggest the development of a Medical College in connection with a Christian University as the ideal plan. Failing that, other

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possibilities are suggested; one, the establishment of Christian hostels in connection with Government Medical Colleges—the least expensive method. Another suggestion is to develop the school at Miraj into a college for men; that at Ludhiana or at Vellore into a College for Women. . . . It cannot be gainsaid that doctors of the highest possible qualifications should be prepared to take charge of the Christian hospitals of the land, hospitals which we believe must be first class in every respect. Similarly, private practitioners with high qualifications, and imbued with the spirit of Christ are needed throughout the country. There is a significant movement in the Madras Presidency to give up the lower standard of medical education and to strengthen the higher. It may soon become a widespread movement in the other provinces."

In Manchuria, the Moukden Medical College is carrying on, while the Hsiang Ya Medical College (Yale in China) was compelled to close its doors due to violent disorders at Changsha two years ago.

### KOREA—SEVERANCE MEDICAL COLLEGE

Severance Medical College provides facilities for Christian young men to be trained to go out as Christian physicians. The fundamental prerequisite is that the men be Christian.

Premedical education requires graduation from a qualified secondary school and passing of certain entrance examinations. With a large number of the young men as applicants, the examinations afford a means of eliminating all but the best.

The course is four years. Two years in the fundamental sciences and two in the clinical branches. Practical instruction in the clinics follows along with the didactic teaching.

The graduates are required to pass a severe examination covering the entire four years, then are licensed without further government examinations.

The graduates go into the mission hospitals and into private practice and become active Christian agencies in their locality.

### SUMMARY AND CONCLUSIONS

1. The graduates of Christian Medical Schools have proved their value as leaders in the rising National Churches.
2. A great problem in Missionary Medical Education, as in general education, is in the personality, which should be positively Christian, of: (a) the student body and (b) the teaching staff.
3. While gratifying progress has been made in medical education in China mainly in connection with the Union Universities, there are still dangers in the failure to maintain Christian nurture in the lower schools. Greater attention to the selection, character training and preparation is needed. Our fundamental task is Christian culture.



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4. There is recognition of the need for raising the standard of medical schools, with the Class A grade as the goal in view. The greatest need for this advance is found in the missionary education situation in India.

## RECOMMENDATIONS

1. That existing medical schools so far as possible be affiliated or incorporated with Union Universities in order to raise the standard of premedical education. That others strengthen their medical and premedical departments in the direction of a Class A standard.
2. That the Coöperating Missions in the various areas be urged to increase their support of medical schools and hospitals, with especial reference to the need of higher grade Christian medical education in India, and to the need for better staffing and equipment of hospitals in all fields.
3. That the technical operation of Mission Hospitals be improved so as to make each hospital a suitable place for the residence and training of internes. That for this purpose, union hospital work be entered upon as far as possible to avoid duplication and to give adequate support for the teaching function of hospitals.
4. That all medical missionaries be prepared with a view to coöperation with the program of medical education in each area, through his work in his local hospital, in connection with interne training and development of research.

## NOTES ON CORONARY ARTERY DISEASE

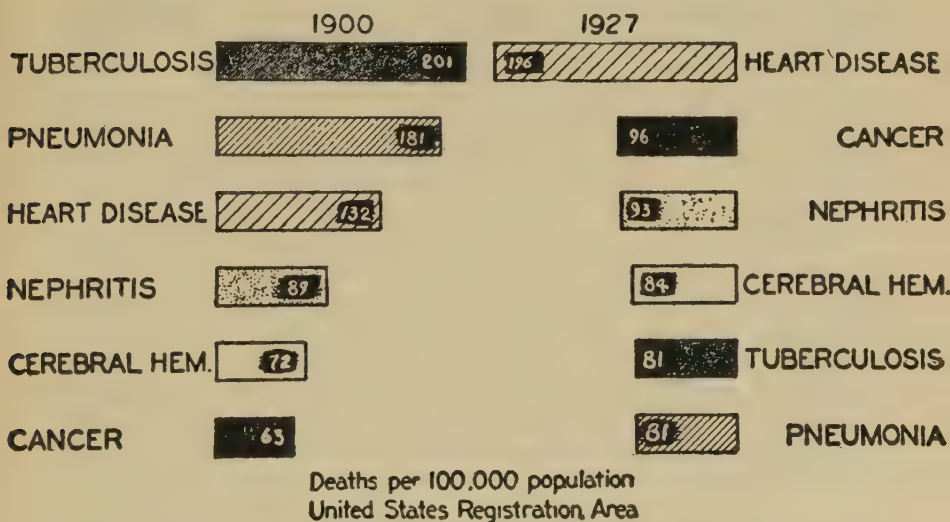
ALFRED M. WEDD, M.D.

The first quarter of the present century has witnessed many and widespread changes in various aspects of American life. In the domain of public health striking mutations are reflected in the mortality statistics. No longer is tuberculosis "the captain of the men of death." This and other infectious diseases have dropped well down the list to be replaced by diseases of the cardiovascular system and cancer. Of the possible causes for this increase in cardiovascular disease we are sure of only one, that there has been an extension of the average duration of life so that more people are permitted to live to an age when degenerative processes may overtake them. There has been no disproportionate increase in rheumatic heart disease and probably none in syphilitic or other infectious types. The great increase is accounted for by the so-called degenerative types, and for the heart itself, this problem is concerned largely with sclerosis of the coronary arteries. An idea of the frequency with which coronary sclerosis is encountered may be gained from the excellent statistical study of George Allan of Glasgow, who found that in one thousand consecutive post-mortem examinations there were three hundred and seventy-one cases in which lesions of the coronary arteries could be observed by the naked eye. The causes of death, he said, were as varied as one finds in any general hospital. At least eighty per cent of reported "Nephritis" is really arteriosclerotic kidney disease. Likewise, cerebral vascular disease and coronary disease are usually parts of general arteriosclerosis, and whether death comes from apoplexy in the head or in the heart is often a matter of chance. So if you will join up, as I think you are entitled to do, the blocks in the chart representing "Heart Disease," "Nephritis," and "Cerebral Hemorrhage," and make a small deduction for primary renal disease, you will see in its true magnitude the rôle now played by disease of the heart and blood vessels.

Any discussion of coronary artery disease from a clinical standpoint must begin by emphasizing the fact that there are no pathognomonic signs of this affection. A careful physical examination of the heart, supplemented by X-ray examination and the electrocardiogram, may have failed to reveal any significant abnormality, even a short time before death from coronary disease has occurred. In the series analyzed by Willius and Brown, forty per cent of their

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cases of coronary sclerosis were of the occult type in which there was insufficient evidence, either subjective or objective, of cardiac disease to permit its clinical identification. Likewise, Allan stressed as noteworthy that "(1) severe coronary artery narrowing may be present without obvious lesion in the myocardium; (2) old standing severe arterial lesions and actual occlusion with fibrosis may be present with no clinical history of its occurrence." This lack of symptoms is explained by the adequate compensation that develops as the coronary bed becomes slowly diminished. This may be so great that both main coronary arteries may be entirely obliterated and life continue. Instances have been described by Allbutt, and



more recently by Wearn. The latter has demonstrated the rôle of the Thebesian vessels in supplying blood to the heart wall. The symptom that most often calls attention to the coronary arteries is precordial pain. The term angina pectoris, literally breast pang, has unfortunately been used to cover a wide variety of chest pains which are often of uncertain origin. It should be restricted to substernal or epigastric pain, referred to the upper extremities, neck, or jaw, which is precipitated by effort, emotion, food, or cold, and which is relieved by rest or nitrites. Jenner called attention to the association of coronary disease with angina pectoris, but he did not insist that the coronary atheroma found after death was the immediate cause of the painful seizures, as has been done by many after him. Time does not permit a review of the various hypotheses that have been suggested to explain this pain; coronary disease, aortic disease,

myocardial insufficiency, acid-metabolites, anoxemia, toxic states, and neurogenic hypotheses have all had their advocates. Suffice it to say that they are many examples which show every structural and functional change that has ever been suggested as the underlying basis for pain and yet pain itself has not occurred. A recent German writer began his review of "Angina Pectoris" with a very apt quotation from a poem of Heine, "Es ist eine alte Geschichte, doch bleibt sie immer neu." The explanation of this ever-newness was given by another German author almost thirty years ago when he concluded that after pushing several hypotheses to their limit there invariably remained "Ein unerklärliches Etwas." But although the anginal attack and coronary disease may not stand in causal relation, their association is sufficiently common to suggest the presence of coronary sclerosis in a patient suffering from true angina pectoris.

The therapeutics of angina pectoris in recent years has developed along two lines. A variety of surgical procedures have been tried which were designed to interrupt nervous pathways connecting the heart, usually attacking the stellate or cervical sympathetic ganglia, or attempting to sever the depressor nerve. Also, spinal nerve roots have been injected with alcohol. Such procedures have been successful in a small number of cases, but one hears less of their use at present than a few years ago. The time for appraisal has not yet come and few have sufficient experience to attempt it. A number of drugs of the xanthine group have been introduced and some, such as theobromine-sodium-salicylate (diuretin) and theophylline-ethylene-diamin (metaphyllin), have been used extensively. In the experimental animal these substances increase the blood flow through the coronary arteries. That they cause vasodilation of the diseased vessels in man is pure speculation. However, although a specific effect cannot be demonstrated, clinical experience seems to warrant their use, and, particularly when combined with barbitol derivatives, they are helpful symptomatic medicaments.

The majority of cases of recognizable coronary sclerosis run the course of chronic congestive heart failure. Nocturnal dyspnea, paroxysmal dyspnea, and "cardiac asthma," when rheumatic, hypertensive, or other specific heart disease is not present, are symptoms that particularly point to coronary sclerosis as the underlying trouble.

In recent years much attention has been given to the subject of coronary occlusion. We now know that this is probably the most common cause of sudden or of rapid death from heart disease in later life. It is also now generally understood that the fatal cases of so-called acute indigestion are due to coronary occlusion. The occlusion is usually caused by the development of a thrombus at a site



where the intima of the vessel has already undergone atheromatous change. The immediate clinical picture when a larger vessel has been occluded is that of shock, such as one sees following pulmonary or cerebral embolism, plus severe pain. Many cases, as von Leyden pointed out years ago have their onset with acute heart weakness, and dyspnea instead of pain is the outstanding symptom. The patient, if he has had previous anginal attacks, will volunteer the information that this pain is different. Only large doses of opium afford relief; nitrites are of no avail. The important signs are fall in blood pressure, early leucocytosis, fever, pericardial friction rub, signs of congestive heart failure, and changes in the electrocardiogram. All of these signs are dependent on the consequence of the occlusion, namely myocardial infarction. The severity of the initial symptoms is not a guide to the extent of the lesion. A few of my patients who have had a most stormy onset have recovered and remained fairly well; others in whom the attack was apparently less severe died in a short time. There is not only the danger of failure of the ventricle which has been weakened by infarction, but a common complication is the formation of an intraventricular thrombus beneath the infarcted area which will serve as a source of emboli. For months after such a coronary accident the immediate prognosis must be regarded as uncertain. That complete recovery may occur is attested by the frequent finding of healed scars by the post-mortem examiner. Many attacks that have been pronounced "angina pectoris" are now known to have been due to thrombosis. By means of repeated observations and the aid of the electrocardiogram, clinicians are beginning to recognize more of the smaller occlusions, and as our diagnostic skill increases the amount of unrecognized coronary disease reported by the pathologist may be expected to decrease. The treatment of the attack comprises all those measures which will promote rest, spare the damaged pump, and favor scar formation. A long period of complete rest, at least two months, should be set arbitrarily. At the onset opium and digitalis are the principal drugs on which one depends for help. Sedatives should be used to secure mental rest. Great care must be taken of the gastrointestinal tract. If edema develops it should be removed if possible, and for this purpose theocin and the mercurial "salyrgan" are helpful drugs. I would stress the importance of constant observation and support in these cases, for often a heart that at first appears to have been hopelessly damaged slowly mends and the individual is permitted months or years of a comfortable life, which, at the beginning of his trouble, did not seem possible.

Progress has been made in the recognition and treatment of coronary artery disease and this knowledge has been widely diffused.

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It is now essential that attention be focused on preventive measures. Inasmuch as the etiological factors are still obscure, this phase of the problem presents many difficulties. The importance of heredity seems to lie in the inherited physical type rather than in the direct inheritance of degenerative diseases themselves. I cannot offer statistics at this time, but give as my impression that the degenerative cardiovascular diseases, and also essential hypertension, are more common in individuals of the pyknic type than in those of the leptic type, and in the former they give rise to symptoms at an earlier age. The now famous aphorism of Dr. Joslin, which states that for the diabetic "the life line varies inversely with the waist line," I believe is equally applicable to the patient with cardiovascular disease. The high position of the diaphragm and the relatively greater intra-abdominal pressure that occurs in the short thick individual place the heart at a mechanical disadvantage. The part played by toxic states and by infectious disease is still difficult to assess. The association of a severe attack of influenza during the recent pandemic and death within a few years from coronary artery disease that has been noted in individuals under forty-five years of age is suggestive of a causal relationship. That the present tempo of American life is a very real factor cannot be doubted. Many patients tell of years of intense concentration on business affairs, with strain and worry unrelieved by holidays or any means of relaxation. Because of the increasing fierceness of competition, this factor will be difficult to mitigate.

In the present state of our knowledge, medicine has to offer to the public the undoubted benefit of periodic examination, and aid in the hygienic regulation of the individual life. The public should be educated to seek such help as is available. The importance of the problem lies in the increasing amount of coronary disease that is appearing, and too often ending, in the fourth and fifth decades, which should be the most effective periods of human life.

## GOITRE

CHARLES W. WEBB, M.D.

Out of the confusion surrounding the goitre problem is gradually coming what might be regarded as a working basis for the treatment of this disease. This is coming about from the knowledge accumulated by the work of men in the laboratories correlated with the work of the technician. The purpose of this paper is to give a brief résumé of this more or less commonly accepted régime. In classification we have three main types of goitre—really four. First, the colloid type, which rarely displays any disturbance in the B. M. R.; second, the adenoma, which may or may not have metabolic disturbance; third, the exophthalmic type, which always has metabolic disturbance during the active stages; and fourth, the malignancies.

Marine has truthfully said that "goitre takes its toll of misery to an extent little realized by the people and even the medical men." This toll is taken from the very young, the adolescent, the middle-aged and the aged. We encounter in young girls around puberty the colloid goitre, innocent enough in symptoms at this time, but if neglected probably packed full of misery for the future. Let us follow through such a case. The mother tells the doctor her daughter is irritable, does not get along well in school, does not sleep well, poor appetite, does not play normally, oftentimes displaying lassitude and indifference—such a child physically normal except for a diffuse enlargement of the thyroid gland. Practically all of these goitres are of the colloid type. Many such goitres disappear spontaneously and this fact undoubtedly leads many doctors to let such cases go untreated. The symptoms disappear with the struma. The physiology in such a case is the lack of iodine. About ninety-seven per cent of these cases will clear up under proper treatment if the patients are under twenty years of age. The nearer twenty they are the poorer the result in treatment. In my own cases I have followed Marine's treatment, which is sodium iodide, grams II, made up in twenty doses, a teaspoonful a day until the twenty doses are taken. This prescription is repeated in three months, then every six months for a period of two years. Some of the patients between the ages of twenty and thirty, with colloid goitre, will respond very well to this treatment but the number of failures increases with the age. We rarely treat the patient palliatively past thirty for colloid goitre. Operation may

be advised for cosmetic improvement or for mechanical reasons such as choking, difficulty in breathing and pressure on the neck vessels. The diagnosis of colloid goitre is made principally on the history, symptoms and physical examination. A diffuse, bilateral enlargement, soft, which is best outlined by standing at the patient's back, with the fingers resting over the space between the trachea and sterno-mastoid muscles and asking the patient to swallow. The struma goes up and down beneath the fingers and if any nodules are present they can usually be detected. The pathology of colloid goitre presents the picture of dilated follicles filled with colloid. Some authorities think there is also a definite increase in the number of follicles.

Examination by palpation has a very important bearing on the treatment, for when nodules are felt in a goitre, even in the young, the treatment must vary. This brings us to a consideration of the adenomatous goitre. Many cases with an adenoma do not tolerate iodine therapy and are often made worse. We see all too often a non-toxic adenoma changed to toxic goitre by the unwise administration of iodine. Many such cases are reported from the use of iodine salt, which has been advocated for table use. Therefore, when one feels a nodule in a goitre, even in patients under twenty, iodine therapy should be administered with proper precaution, the patient being required to report frequently and checked up for hyperthyroid disturbance. The symptoms of adenomatous goitre in patients under twenty are rather vague and indefinite. It might be ascribed to various other physical conditions. We hesitate to operate a patient under twenty with an adenoma when the metabolic rate is normal, so when they do not respond to iodine therapy or cannot tolerate iodine, then we play a waiting game, trusting good hygienic measures to tide the patient over until older. Many cases of adenoma may develop symptoms of an irritative type long before the B. M. R. is disturbed and such cases are very perplexing to handle. They may have all the symptoms of a toxic adenoma and the B. M. R. still be normal or below normal. Prolonged rest under proper direction is beneficial in many of these cases. They may recover and be well for several years, then have a recurrence. I have seen some patients with a history of five and six such attacks occurring before the B. M. R. increased. The average age at which patients develop a toxic adenoma (for uniformity we call it toxic when the B. M. R. is increased) is between forty and fifty—in most clinics around forty-five and forty-six. The majority of these patients have had a goitre many years and a careful history will often show one or more upsets previous to the increase in the B. M. R. Such patients past twenty do not tolerate iodine and may



be pushed into a toxic state with its administration. We see many brilliant results from operation on adenomas before they become toxic. If a patient has had repeated exacerbation of symptoms from an adenoma and then between the ages of forty and fifty becomes toxic and we encounter the ashes, we sometimes wonder if it would not be advisable to operate all adenomatous cases. But where a patient is getting no symptoms from an adenoma and is not worried about the cosmetics, we do not advise operation unless we suspect a foetal adenoma. This is practically always a single nodule and practically all cases of carcinoma of the thyroid gland are supposed to start in a foetal adenoma; therefore they are better out.

The treatment of toxic adenoma is so similar to that of exophthalmic goitre that we will consider them together. The presence of nodules in a struma determines the diagnosis of adenoma. An increased B. M. R. without exophthalmus differentiates the toxic adenoma from the exophthalmic goitre. There is still a divergence of opinion as to the pathology of adenoma but most authorities regard it as a neoplasm. There is some evidence in Goetsch's metachondrial work that it acts toward the host as neoplasms are apt to do and this is a possible explanation of the disfunction seen in many adenomatous cases before they become toxic.

We now pass to exophthalmic goitre. The etiology of this type is not definitely determined. It would seem that many factors can play a part in this production, such as infection, fright, strain. In regard to infection, I have in mind a severe case which was operated. She had some badly infected teeth and was advised to have them extracted three months after the operation. This patient appeared one year later with a goitre larger than previously. She was operated again and appeared some nine months later with a very large goitre and typical hyperthyroid symptoms. After the third operation she was retained in the hospital until a suitable time for extracting the teeth. Since the mouth was cleaned up this patient has had no further trouble.

In regard to fright, I also call to mind a patient who apparently developed hyperthyroid symptoms over night. This was a nurse, strong and healthy, who had been working at her profession with no indication of any hyperthyroid symptoms whatever. She was on night duty with a patient who became irrational, got out of bed, threw her to the floor and tried to cut her throat with a razor. The next day this patient had marked tremor, tachycardia and enlargement of the thyroid gland. In a matter of a few weeks she had exophthalmus with other characteristic symptoms.

Too great emphasis cannot be placed on the fact that iodine as

Lugol's solution should not be used except in preparation for operative treatment of exophthalmic and toxic adenoma cases. Many of these patients seem to establish a resistance to the effect of Lugol's solution when it is prolonged. If the patient is not operated when the B. M. R. comes down after this treatment and is allowed to go on without operation, when a recurrence occurs the iodine may not have the beneficial effect as formerly and this safety measure in the treatment of these cases is interfered with.

Our routine treatment in both the toxic adenoma and the exophthalmic goitre consists in determining the B. M. R. upon entrance, then keeping the patient in bed with ice cap over heart and to neck, with small doses of luminol two or three times a day to control nervousness, and Lugol's solution, 10 minims t. i. d. After three or four days another B. M. R. is determined and if the patient has dropped down twenty or twenty-five points, in another two or three days of this treatment we feel that sub-total thyroidectomy can be done with safety. If the patient's B. M. R. does not drop under this treatment or continues to rise, they are kept on the treatment for ten days or two weeks longer. If then the B. M. R. does not fall a ligation of one superior thyroid artery is done. If the patient does not show a tendency to crisis after this ligation then the lobectomy can be done in eight or ten days. If the patient has much of a reaction to the ligation the iodine treatment is continued for eight or ten days and the superior pole of the other side ligated. The patient is then kept at rest for six weeks to two months and sub-total lobectomy then done.

Where formerly we were accustomed to ligate fifty or sixty per cent of these cases and subject them to multiple operations, our preliminary ligations now are only about three per cent.

In the post-operative treatment emphasis is laid on the necessity of maintaining the fluid level. Salt solution and glucose intravenously are given when necessary. The Lugol's solution is started as soon after the operation as the patient is awake. If the patient cannot take this by mouth sodium iodide is given intravenously. By this procedure we think the number of post-operative crises has been markedly diminished, which of course reduces the mortality in operative procedure on these cases.

## ETIOLOGY AND TREATMENT OF PERNICIOUS ANAEMIA

S. F. SERVICE, M.D.

Pernicious anaemia was first described by Addison in 1855. Since then, until the past few years, very little has been advanced towards a true understanding of this malady. For over three score years and ten the disease had withstood all the attacks of medical science, so that the cause remained just as obscure and the treatment just as futile as it was in the days of Addison. With the advent of liver in the treatment of pernicious anaemia, much of the fogginess and uncertainty has cleared. Although not yet to be regarded as a panacea for all the ills of this disease, liver is now being universally used and acclaimed. There is no longer any question as to its effect on the regeneration of red blood cells, but the complete cure of the disease and the etiology of the disease are still matters of speculation. The main theories as to the etiology of pernicious anaemia are three in number: first, constitutional and hereditary; secondly, infection; and thirdly, the theory that it is a deficiency disease.

Draper (1) has endeavored to show a constitutional and skeletal similarity in cases suffering from pernicious anaemia. Most writers mention the hereditary factor, and some very interesting instances of five or six members of one family having the disease, have been reported. *Dibothriocephalus latus* infection has been linked with pernicious anaemia on account of the similarity of the blood pictures. It has been shown, however, that in Finland, where 33 per cent of the population suffer from tape worm infection, that the incidence of pernicious anaemia is probably no greater there than in other countries. Regarding the infectious theory, Kahn and Torry (2) have produced an anaemia in monkeys by injecting the monkeys with *B. Welchii* toxine. They produced blood counts similar to pernicious anaemia by inducing a gastritis which they caused by introducing sodium fluoride into the stomach and then injecting the monkeys with *B. Welchii* toxine. This work indicated that a blood picture simulating that of pernicious anaemia could be produced by the combination of a gastric anacidity and bacterial intoxication. We have therefore considerable evidence as to the infectious or toxic theory. Macht (3) showed that there was a toxic substance in the blood serum of pernicious anaemia patients, which in contrast to normal serum was poisonous to plant protoplasm. This toxic substance he found could be inactivated by quartz light.

Next in order came the association of sprue to pernicious anaemia. The "monilia psilosis" was suspected as being the cause of sprue, and since there was such a similarity between these two diseases, some investigators tried to show that pernicious anaemia was caused by the monilia. Other workers have been unable to corroborate this connection, while others again have shown that the monilia is probably unimportant in the etiology of both sprue and pernicious anaemia. Nye, Zervas, and Cornwell (4), found monilia present in many diseases, but more prevalent in cases of gastric achlorhydria. They found that the number of patients with pernicious anaemia in which the monilia was isolated from the gastric contents and from the stools was no greater than that found in secondary anaemias in which there was also an achlorhydria present.

Just as the similarity of sprue to pernicious anaemia tended to associate it with the monilia, so did the clinical likeness to pellagra suggest that pernicious anaemia might be a deficiency disease. The startling effect of diet in this disease certainly makes of itself a most convincing argument.

The effect of diet on blood regeneration was begun by Whipple (5) and was later applied to humans by Minot and Murphy (6). Either the potent extract produced by them or the whole liver itself may be used and each with almost unflinching success.

A gastric achlorhydria is necessary to make a diagnosis of pernicious anaemia; this point is accepted by practically all authorities.

The recent work of Castle (7) is being followed with interest. On the assumption that hydrochloric acid had a great deal to do with the disease they fed beef to normal individuals. After a suitable period they removed the partially digested material and introduced it by stomach tube into the stomachs of pernicious anaemia cases. They noted results similar to those obtained by liver feeding, whereas beef plus hydrochloric acid produced no such results when fed directly to these patients.

Although the miraculous effect of liver feeding on red blood cell regeneration is conclusive, it is far from certain as to what its effect is on the nervous and mental effects of this disease. It has been estimated that about 80 per cent of pernicious anaemia cases have signs and symptoms of neurological change. These signs range all the way from mild paraesthesias to the far advanced spastic paraplegic form of the disease. The more common mental changes are delusions of persecution, disorientation of time and space, confabulation and irritability.

Minot and Murphy (8) treated 31 cases with liver and found that paraesthesia and ataxia was improved, but that reflexes were unchanged. Davidson, McCrie, and Gullard (9) found that the



tabetic type of subacute combined degeneration of the cord showed the most marked improvement. Ungley and Suzman (10) are even more emphatic. In their series of 61 cases they state that numbness and tingling as a rule disappear entirely, postural sensibility is re-established more or less completely and as a result, incoördination and ataxia diminish or disappear. Other authors report less or no change. In this clinic we have seen several cases of improvement in neurological manifestations. The most marked case was reported by Baumgartner (11). On admission he was unable to walk. After eight weeks of liver feeding he was walking without support. It would seem that so far the evidence is that we may expect definite improvement in neurological findings.

In closing I would stress three factors in the treatment of pernicious anaemia: (1) Dilute HCL in large doses (one teaspoonful in orange juice to be sipped with meals); (2) Transfusion when the patient is moribund in order to begin liver feeding; (3) 300 grams of liver per day or its equivalent in liver extract.

I would like to mention two rather sensational cases, as evidence of just what one may expect to accomplish. Case No. 1—Female, age 59. Moribund on admission. R. B. C. 650,000, W. B. C. 4,000, Hg. 12 per cent. Patient transfused twice in order to revive her sufficiently to feed her liver. After 25 days' liver feeding the blood count was R. B. C. 4,150,000, W. B. C. 9,800, Hg. 57 per cent. The patient has remained well for two and a half years. Case No. 2—Female, age 57. Treated on previous admission two years ago. She improved, but did not take liver again after returning home. Carried in unconscious on second admission. Blood count—R. B. C. 490,000, W. B. C. 2,600, Hg. 12 per cent. Transfused twice 500 cc. at a time. Regained consciousness. Fed liver 300 gm. per day. In 24 days blood count R. B. C. 4,430,000, W. B. C. 8,000, Hg. 65 per cent. Patient went home feeling quite well.

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## SLEEPING SICKNESS OR TRYPANOSOMIASIS

JUDSON C. KING, M.D.

In the category of diseases of protozoal origin trypanosomiasis, or sleeping sickness, holds a position of a premier importance. It was first recognized well over a century ago. Atkins in his book entitled "The Navy Surgeon" in 1734 refers to "the sleeping distemper" common among natives on the Guinea Coast in 1721.

It is defined as "an important protozoal disease of Central and West Africa, due usually to a flagellate, *Trypanosoma gambiense*, or *T-rhodesiense*. The trypanosome undergoes a developmental cycle in the fly which does not become infective until after about twenty days. The incubation period is about two or three weeks, after which are irregular fever with approximately normal morning temperature and high evening rise, attended with a weak rapid pulse rate at all times. This is called the stage of trypanosome fever and may show trypanosomes in the peripheral blood. Later the glands enlarge and gland juice shows trypanosomes. With the appearance of a fine tremor of the tongue, the second stage, a state of apathy or lethargy known as sleeping sickness, begins attended with trypanosomes in the cerebro spinal fluid, a change in number and character of cells contained therein. A gradually increasing mental deterioration marks the almost invariable course to death.\*

In 1803 Winterbottom gave an account of his finding sleeping sickness near Sierra Leone and of the enlarged glands; however, the pathogenic cause was definitely known only about 27 years ago.

In 1901 Forde encountered a trypanosome in the blood of a European suffering from gambia fever in the Gambia River region; in 1902 Dutton found a similar organism in the blood of a Gambia Colony native and suggested the name *T-gambiense* to designate the parasite.

In 1903 Castellani found the trypanosome in cerebro spinal fluid as well as in the blood in sleeping sickness cases in Uganda, and named it *T-ugandense*, suggesting that the parasite was the cause of the disease. This was confirmed by Bruce, Nabarro, and other workers. Nabarro was able to show that *T-ugandense* was identical with *T-gambiense*.

In 1880 Evans found a trypanosome in horse blood affected with Surra. Bruce afterward discovered that Nanga in cattle was due to a trypanosome (*T-bruci*).

\*Stitt's Diagnosis and Treatment of Tropical Diseases, p. 75.

In 1903 Bruce and Nabarro reported this disease to be spread by the tsetse fly *Glossina palpalis*. In 1910 Stephens and Fantham demonstrated the existence of a more virulent type of trypanosome, T-rhodesiense. Thus T-gambiense and T-rhodesiense, causative agents of human pathology, together with their vectors *Glossina palpalis* and *Glossina morsitans* came to be known, also T-bruci, one of the causative agents of trypanosomiasis in the lower animals.

In 1909 Chagas discovered the *Schizotrypanum-cruzi* causative agent of Brazilian trypanosomiasis, found in Brazil, and learned further that a monkey upon which T-megista had previously fed developed an infection of S-cruzi, and that S-cruzi was the causative agent of the human morbidity in Brazil. Chagas showed that other animals than man harbored the parasites. S-cruzi has been found in Brazil-Argentina, Venezuela, Peru, in South America, and has been reported in San Salvador, Central America.

Morphology of T-cruzi differs from African trypanosomes in the blood, but resembles the small leishmania forms found in the spinal fluid. It is spread by the fecal deposits of a bug T-megista entering skin abrasions, the parasites developing in the gut of T-megista.

S-cruzi attacks the individual cells of organs, multiplies within, destroying the organ and destroying its function with logical results. T-cruzi is found in the peripheral blood during the febrile stage but during the afebrile interval it is usually absent.

General distribution of African trypanosomiasis is along the west coast from Senegal on the north to Mossamedes on the south, in the interior throughout the Congo Basin in Nigeria, Cameroons, French, Belgian and Portuguese Congo; Uganda; Tanganyika, Rhodesia and North Mozambique.

*Degree of Infection.* The incidence is variable for a given region but certain areas including water courses, the shaded banks of which form shadowy breeding places and afford loose soil broken by roots, where the tsetse carrier may hide. Here the naked bodies of native bathers become victims to the biters. These are known as tsetse fly belts. In some of these areas as high as 90 per cent of the population is infected. Entire villages have been wiped out by this dread disease, and the smaller scattered villages of today are in many cases formed by the few survivors of several villages almost forgotten. These still make their yearly contributions to the disease.

#### *Questions:*

Workers among trypanosomiasis patients encountered many different problems.

1. Need of a drug more easily administered, less toxic in effect,

more efficient as a therapeutic agent, affecting trypanosomes in the spinal fluid as well as in the blood. Atoxyl, first of the more useful drugs (Sodium arsanilate), 37 per cent arsenic used in 1-10 solution (in 5 cc. doses), produced optic atrophy, gave poor results with T-rhodesiense, cured only early stage cases of T-gambiense and, if not given in sufficiently large doses, developed an arsenic resistance in the trypanosome.

Tartar emetic in 1 per cent in physiological salt solution, given in 5 cc. dosage to adults by intravenous route was effective in cases where the spinal fluid had not been invaded by the parasite.

Bayer 205 (a secret preparation, probably the same as Forneau 309, the "symmetrical urea of sodium m-amino-benzoyl-m-amino-p-methylbenzoyl-1-naphthylamino-4-6-8 trisulphonate). (J. A. M. A. 1925) is of practical use chiefly as a prophylactic.

Until tryparsamide (N-phenylglycinamide-p-arsonate, containing 24.6 per cent of arsenic in organic combination) was developed by the Rockefeller Institute for Medical Research and studied by and under the direction of Dr. Louise Pearce. Up to this time we had no drug which seemed to reach the spinal fluid. This, however, had a very marked effect on trypanosome and cell diminution in the spinal fluid; one problem was solved in part. Tryparsamide is today our most satisfactory therapeutic agent in the treatment of sleeping sickness; etharsanol and proparsanol are both more toxic than tryparsamide and less effective.

2. Need of better diagnostic technique.
3. Methods of immunization.
4. Relation of wild and domestic animals as reservoirs of trypanosomes, causing human pathology.
5. Relation between trypanosomes, especially gambiense and rhodesiense.
6. Differing virulence of different strains, of same type of trypanosome.
7. Spontaneous disappearance of endemic trypanosomiasis.
8. Spontaneous cures.

During the earlier years the medical missionary made a valuable contribution in the fight against sleeping sickness. He has tried to understand the state medical officer's viewpoint, plans and methods, and to coöperate. He has sometimes served in the capacity of state medical officer for a given area, generally connected with his particular field, holding himself responsible for the carrying out of measures advised by the colonial medical office. He has allied himself with organizations for research along lines of drug therapeutics and sought in every way possible to obtain information, treat and prevent the dissemination of the disease, but he, as other workers, recognized



a great need for help on problems always arising and little understood, the answers to which would greatly assist his work.

*Problems:*

Diminishing of population, demands for laborers in colonial development, growing interest in medical research, a need for more knowledge, and missionary enterprise have awakened the interest of governments to the extent that they have undertaken to prevent, relieve and cure this malady through study, research, control of population, immunization and by coöperative measures, administrative and medical.

In May, 1925, the first International Conference on sleeping sickness was held in London with delegates from Belgium, France, Great Britain, Italy, Portugal and Spain. It considered certain sleeping sickness problems submitted to it by the Council of the League of Nations for examination. This conference recommended to the Council of the League of Nations and their governments certain measures administrative and for study and investigation (research).

The former included: 1. Coöperation between administrative officers of governments of adjacent infected territories and their medical officers in charge of the campaign against sleeping sickness to ascertain what zones are infected, prevalence and distribution of tsetse fly, migrations and movements of populations and the differing methods adopted by governments.

2. Special agreements between local administrations to allow of a rapid and regular interchange of information regarding measures taken for control of sleeping sickness on both sides of the frontier.

3. Emphasis on the importance of the principle that recommendations of the chief of medical service or his representative in sleeping sickness areas should be binding on the local administrations.

4. Provision of a medical and health service including both medical officers and auxiliary staff proportionate to the number of the population infected.

5. Adequate administrative staffs in these regions.

6. Magisterial powers *re* the application of all measures in connection with the campaign against sleeping sickness.

7. Institution of system of sanitary passports for the native population in the affected areas as an effective means of control of inter-frontier traffic with view to reducing it to the minimum. All information *re* sanitary passports should be collected, and the League of Nations Expert Committee prepare a draft of sanitary passports.

8. Uniform methods of recording sleeping sickness morbidity and mortality. Uniform methods of preparing maps showing the prevalence of disease, sites of sleeping sickness camps, sectors of

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prophylaxis and distribution of various species of glossinae. Uniform methods of laboratory diagnosis.

The latter studies and investigations included recommendations that: An international commission should be entrusted with the duty of investigating the following problems:

1. The existence of any human immunity against trypanosomiasis—its nature and the factors which determine it.
2. Function of wild and domestic animals as breeding grounds for the virus.
3. The relations between T-gambiense and T-rhodesiense.
4. The testing of precipitines applied to the blood in the alimentary canal of the tsetse fly.
5. The conference believed that the formation of an international commission of representatives of the various national institutes would find valuable opportunities for scientific collaboration and would be in a position to collect data for the improvement and co-ordination of national efforts toward the objects in view. It was advised that this commission use the Entebbe Institute in Uganda and proceed under Dr. Duke's instruction to work for twelve months in the regions of Lake Victoria. Uganda and Tanganyika then report back to the League of Nations Experts' Committee.

### *Commission's Report after Eighteen Months in Equatorial Africa:*

Dr. Kleine reported material to support theory of identity of T-gambiense and T-rhodesiense.

Dr. Duke's study of the bionomics of the polymorphic trypanosomes of man and ruminants yielded interesting results. Of particular interest are the marked differences in the cyclical transmissibility of different strains of T-gambiense by G-palpalis and the inference that at any stage of the infection of man by T-gambiense, the transmissibility of the trypanosome by G-palpalis may be lost. Diminished transmissibility of strains of T-gambiense introduced into domestic ruminants and the improbability that domestic animals play any important part as a reservoir of T-gambiense are interesting contributions toward the solution of the second problem referred to the Commission.

Relation of T-gambiense to T-brucei the committee agreed would need further study by use of antelopes.

Dr. Xavier demonstrated absolutely the immunity of baboons to trypanosome infection.

Precipitin test for identification of blood contained in intestine of G-palpalis met with difficulties. The complement fixation test was advised.

Major Peruzzi's "Anatomo pathological and serological observa-

tions" on trypanosomiasis demonstrated the presence of Leishmania-like forms in certain of the tissues, notably the myocardium, kidneys and suprarenals, reminds us of its similarity to American trypanosomiasis *T. cruzi*. Observations of frequent serious effusions and myocarditis in infections by African human trypanosomiasis are significant.

Dr. Van Hoof's epidemiological investigations carried out in Semliki, Upper Uele, Budama and Kavirondo regions give most useful information as to the behavior of sleeping sickness under varying conditions. Supporting Dr. Duke's laboratory studies. Tendency of infection to die out in absence of carriers.

Control of sleeping sickness in African dependencies was referred to the International Conference to be held in 1928.

On May 10, 1928, the chief health officers of Belgium, France, Italy, Portugal and Spain met in Paris for the purpose of considering and preparing a memorandum as a basis of discussion for the Second International Conference on sleeping sickness. Other contributions to the matter for discussion were made by the Expert Committee of the League of Nations (composed of Dr. Andrew Balfour Chair, Professor Van Camprenhant, Dr. N. White and Dr. A. G. Bagshaw) that met in London December 15, 1927, to review the tentative report of the special International Medical Commission of the League of Nations on sleeping sickness. A copy of an agreement between the governments of Belgium and Portugal, July 19, 1927, in the interest of the prevention, control and cure of transmissible diseases, was received by the League of Nations Medical Committee. General recommendations for control of sleeping sickness in African dependencies by a group of experienced workers was submitted for consideration to the League of Nations Committee, which I am including verbatim.

*(League of Nations) C. H. 727, Annex 11—Health Organization*

#### GENERAL RECOMMENDATIONS FOR THE CONTROL OF SLEEPING SICKNESS IN AFRICAN DEPENDENCIES

BY PROFESSOR F. K. KLEINE, DR. L. VAN HOOFF AND DR. H. LYNTHURST DUKE

In the course of studies undertaken in the field during a number of years past, including the epidemiological work done on this Commission, Professor Kleine, Dr. Van Hoof and Dr. H. L. Duke have collected a number of observations and facts about human trypanosomiasis—some already published in diverse journals—from which may be drawn certain essentially practical conclusions about the control of the disease both from the point of view of the administrator and of the medical authorities. The following is a brief résumé of the recommendations:

1. The movement of natives ought to be controlled. This implies:
  - (a) A census, carried out by the administration of all natives.

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- (b) The institution and employment of an identity book or card for each native, in which can be included a medical passport, to which reference will be made later on.
- (c) Delimitation of areas, entry into and departure from which are contingent on the possession by the native of a visa from the medical authorities stating that he is free from trypanosomiasis.
- (d) The formulation and promulgation of a law or laws giving force to all these regulations. It is desirable, and in French and Belgian territory has been proved practicable and efficacious that the medical authorities should, in certain circumstances, be endowed with judiciary powers, as far as concerns the enforcing of this legislation.
- (e) An international agreement, between the Administrations of all countries in which human trypanosomiasis occurs, about the control of the disease on frontiers; an agreement similar to those adopted to control epidemic infectious diseases such as plague and smallpox.

*Note.*—Actually an agreement of this kind already exists on the frontier between the Anglo-Egyptian Sudan and the Belgian Congo, where the administrative authorities hold mixed tribunals, composed of English and Belgian officials, to judge infractions of the local rules that govern native movements across this frontier.

- (f) The establishment of observation posts where the examination and control of visas can be carried out.

*Note.*—These observation posts will be, evidently, all administrative or commercial centers where native traffic lines converge—the departure and arrival points of caravans, centers for labor-recruiting activities, ports, customs posts, etc. The most difficult problem is perhaps that presented by fishermen on the lakes and rivers. Experience acquired on Lake Victoria suggests the establishment of special markets where fish must be brought for sale, and where medical examination of the fishermen can be carried out. This measure would allow the Administration to concentrate the supply of fish in places where it is most in demand for increasing populations or collections of native labor, to regulate prices and at the same time to facilitate medical control.

2. The census of infected natives ought to be thorough and complete. To ensure this aim there must be:

- (a) An adequate control over the movements of natives, as already indicated above.
- (b) An adequate medical personnel employing the accepted methods of diagnosis.
- (c) A medical passport for every native, on which can be periodically recorded the results of examinations for human trypanosomiasis.
- (d) Legal means of compelling natives to submit to medical examination and treatment.

3. Natives infected with trypanosomiasis ought to be treated. Without insisting on the method of treatment, which will vary according to local circumstances, infected natives ought to be compelled to submit to treatment. This implies:

- (a) If necessary, confinement in a hospital.
- (b) Withdrawal of travel permit and medical passport, *pro tem*.
- (c) After-treatment, careful record of visits, treatment received, etc. This is especially important in the case of natives who come up at intervals for treatment, but who are not confined to hospital.



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4. The evacuation of heavily infected zones. This is an emergency measure, and only to be applied in special cases, such as epidemic extension in an endemic focus; impossibility of breaking contact between fly and man; insufficiency of medical and administrative personnel to carry out prophylactic measures, or of natives to set on foot and maintain sanitary measures.

Before resorting to this measure, organized concentration of population should be tried in carefully chosen areas, where contact between fly and man can be eliminated or adequately controlled and reduced.

5. Clearing measures are generally very costly and, unless carried out under the control of trained entomologists, are of little permanent benefit. In palpalis regions such measures should be restricted to much-frequented places, and they must be thorough and well maintained; otherwise they are useless.

With this material in hand the Second International Conference on Sleeping Sickness was convoked by the Council of the League of Nations at Paris, November 5-7, 1928, to consider the final report of the League of Nations International Sleeping Sickness Commission and questions arising therefrom.

Following is a report of the actions taken:

The Conference formed two sub-commissions, dealing with administrative measures and research respectively, and presided over by M. Halewyck de Heusch and by Professor Mesnil.

The Conference paid a warm tribute to the members of the International Commission on Sleeping Sickness and its Chairman, Dr. H. Lyndhurst Duke, and expressed its appreciation of the high scientific value and interest of the work accomplished and the results obtained.

The Conference did not recommend at present the creation of another International Commission of Research, but it has elaborated a program of further research and investigation which in its opinion should be carried out more especially in the different national laboratories in countries in which diseases transmitted by tsetse flies prevail. This program of research forms Part II of this report.

The Conference adopted a series of recommendations to the Council of the League of Nations regarding the manner in which the Health Organization of the League might assist in coördinating such investigations (see Part II). It offered its thanks to the Council of the League of Nations for such initiative as it may deem it desirable to take.

In view of the economic and public-health importance of animal trypanosomiasis in Africa, the Conference recommended that close and continuous contact between medical and veterinary research should be established and that future international conferences should consider both the human and animal trypanosomiasis as a whole and not confine their attention to sleeping sickness.

The Conference considered the international coördination of

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measures for the control of sleeping sickness in African dependencies and reaffirmed the relevant recommendations adopted by the First International Conference on Sleeping Sickness that was held in London in May, 1925 (document C. 291. 1925. III).

The Conference further considered the general recommendations for the control of sleeping sickness in African dependencies contained in the Final Report of the International Commission on Sleeping Sickness (document C. H. 629) and recommended their adoption in the following form:

Among the measures which may be recommended to governments for application in the light of local circumstances and where measures of strict control are necessary or possible, it is agreed to propose the following:

- (i) Control over the movement of natives. This implies:
  - (a) Enumeration of natives, carried out by the administrative authorities;
  - (b) Adoption of an identity book, card, etc., for each native, containing particulars as to health, which could serve as a medical passport;
  - (c) Delimitation of areas, for entry into and departure from which a medical authorization will be obligatory;
  - (d) Close coöperation between medical and administrative authorities—without which any prophylactic measures would be ineffective—and in special cases the conferment of police powers on medical officers;
  - (e) The establishment of observation posts for medical examination and medical control of natives.
- (ii) Control and treatment of infected natives, both of which should be as complete as possible; to ensure this, there are required:
  - (a) An adequate medical personnel;
  - (b) Powers to enforce the medical examination and treatment of natives;
  - (c) In case of necessity, the power of withdrawal of the medical authorization at travel.
- (iii) Clearings, effectively maintained, at watering-places, around villages and at river crossings.
- (iv) When the local administrative considers this measure indispensable, the evacuation of heavily infected zones and the establishment of the population in a more favorable situation in the vicinity.

The Conference further considered the Draft International Agreement for the Campaign against Sleeping Sickness presented by the

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Belgian delegation (see Appendix) and adopted the following resolution:

"The Conference,

"While recognizing the value of the Draft Agreement presented by the Belgian delegation:

"Considers that a general agreement between the States concerned would be difficult to achieve at present, in view of varying local conditions;

"And records its preference for the conclusion of bilateral agreements which would permit of the establishment of as efficacious a control as possible of sleeping sickness on the frontiers in question;

"These agreements would be based as far as possible on the principles indicated in the Belgian Draft Agreement and in the Report of the 1925 Conference, with the modifications necessary to suit local conditions."

The Conference considered that the Health Organization of the League of Nations could usefully add to the service it has already rendered in the study of this subject by collecting and analyzing the facts obtainable in regard to the incidence of human trypanosomiasis, its relative importance in relation to other causes of morbidity, and the results of the different measures, medical and administrative, which are taken to combat the disease in different regions of Africa.

The Conference expressed its appreciation of the utility and interest attaching to international meetings of this kind and expressed the hope that the Health Organization of the League of Nations will recommend the convocation of a third International Conference on Trypanosomiasis at some future date.

### A. RESEARCH

The Conference recommended that a further study be carried out in different national laboratories of countries in which diseases transmitted by tsetse flies prevail on the problems enumerated below:

1. The questions of natural immunity, spontaneous cure, and of acquired immunity of man should be further studied. For this purpose, the experimental infection of volunteers would be of value. Experiments on ruminants that are relatively resistant are also recommended; these, after recovery, should be exposed to the bites of tsetse flies.

2. The question of the natural immunity of *Cynocephalus* and of *Cercocebes* (mangabeys) should be followed up. An attempt should be made to overcome this immunity and to establish its relationship with the serum-resistance of trypanosomes. This would throw light on the possibility of man becoming infected with animal trypanosomiasis.

3. The natural reservoir of *T-gambiense* appears to be limited to man, but it is still necessary to look for other reservoirs. Such an

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investigation should be directed towards the discovery of new means of diagnosis. The Conference directs special attention to the observations made by Dr. Peruzzi relating to the presence of trypanosomes in serous cavities.

4. The question of the origin of *T-rhodesiense* and, in particular, its relationship to *T-gambiense* and *T-brucei* has not yet been settled and calls for further investigation.

5. Are all the characteristics acquired by trypanosomes preserved during their cyclic evolution in the body of the tsetse (resistance to therapeutic remedies, exalted virulence, high transmissibility index, etc.)?

6. The evolution of different polymorphic trypanosomes in the body of the tsetse, chiefly those which naturally infect domestic animals and game in areas in which *G-morsitans* is prevalent. Investigation of the factors of environment, climatic or other, on the cyclic transmissibility and pathogenicity of polymorphic trypanosomes by glossinae.

7. Anatomopathological investigations.—It would be of the greatest interest to verify in man the anatomopathological findings of Peruzzi in monkeys, chiefly in so far as lesions of the myocardium, of the brain and of the serous membranes are concerned. The comparative pathological anatomy of trypanosomiasis of cattle and wild animals should be carried out at the same time. For this investigation, use should be made of monkeys, animals suitable for this purpose.

8. Biological studies of tsetse flies should be carried out concurrently with epidemiological and epizootic investigations, and each should be carried out, preferably by specialists, on similar lines in *T-rhodesiense*, *T-gambiense* and *T-brucei* areas respectively.

9. The most important factor in determining the infectivity of a trypanosome being its faculty of cyclic transmission, its evolution should be followed in individual subjects throughout the course of their infection. It should be determined whether the infectivity is liable to increase, decrease or disappear altogether; whether the cyclic transmissibility may, after a latent period, develop anew in chronic cases, and under what conditions it may disappear altogether. A knowledge of such conditions might lead to an effective method of prevention.

10. A study of the nature of the blood ingested by tsetse flies in game areas where *G-morsitans* prevails should be pursued with the object of ascertaining the rôle of animals in the biology of glossinae, with special attention to such animals as may act as reservoirs of the virus. For this purpose the morphological examination of the ingested blood, supplemented where necessary by the precipitin



or some similar test, might be employed. It is important, therefore, to study the relative value of such tests and the conditions which limit their applicability.

The part played by the hippopotamus as a reservoir of the virus calls for further study; this can best be done by the experimental infection of young animals with infected flies.

11. Morphological studies should be extended to all members of the polymorphic trypanosome group, more especially to trypanosomes of the type *brucei* which *palpalis* prevails and to trypanosomes of the *pecaudi* type in *palpalis*, *longipalpis*, *tachinoides* and *morsitans* regions.

12. Therapeutic researches are of the highest importance. Chemiotherapy is at the present time the soundest basis for preventive measures in the central regions of tropical Africa. Investigations into the curative effects of tryparsamide, tryponarsyl Fourneau 270, etc., should be continued. It is to be hoped that other still more effective, and at the same time cheaper, substances may be discovered, and, if possible, substances which would be effective when administered by mouth. Moranyl (Bayer 205 or Fourneau 309) would appear to be in a separate category in that they afford protection over a long period; they should be employed for the protection of healthy individuals, at the same time as the sterilization of the blood of patients is being carried out by the judicious use of atoxyl or of the other remedies mentioned above.

## B. COÖRDINATION OF TRYPANOSOMIASIS INVESTIGATIONS

The Conference considered that the Health Organization of the League of Nations might render useful service by keeping the workers in the different national laboratories in touch with one another, for which purpose the following recommendations are made:

1. Laboratories and research centers in Africa which are engaged in research work on trypanosomiasis might find it useful to communicate to a small expert committee appointed by the Health Organization for the purpose, say once a year, an account of the work done, together with publications. This committee would in its turn from time to time circulate, and where necessary translate, the collected papers with a short general review of the progress made in trypanosomiasis research and prevention, to the institutes and centers referred to, as well as to interested administrations.

2. To encourage the coöperation of the different institutes in such a scheme, the committee referred to might be empowered to make recommendations to the Health Committee, say once a year, for the award to one or other of these institutes of a *bourse individuelle*, which would enable a member of its staff to visit some other country

or countries where work of special interest to the laboratory selected is being carried out.

3. In view of the considerable differences that characterize the trypanosomiasis in different localities, the Conference recommended individual "interchanges," which would enable research workers in African laboratories to become acquainted with trypanosomiasis investigations being carried out in other laboratories.

The findings of the Le Zoute Conference under the heading "Health and Native Welfare" suggested that sleeping sickness was one of the diseases especially needing attention in the promotion of a health program for the continent.

A small committee from the African group together with two Board secretaries studied the possibilities of a comprehensive concerted program of attack on this dread disease. This was envisaged as a great interdenominational and international undertaking with missions operating in conjunction with European nations in a grand offensive. Such a conception has seemed worth exploring; its object was: "(1) Reduction of trypanosomiasis; (2) Demonstration of the genuinely humanitarian purpose and capacities of missions."

Most of the Boards concerned have voted their willingness to enter such a campaign. Let us hope that some effective measures may be discovered for closer coöperation in the attack against this terrible disease.

**Dr. Thorne:** Was in the sleeping sickness zone in Cameroon one year. Campaigns have been under a French Dr. Jamod, with doctors and nurses and native assistants. From 600,000 to 1,000,000 natives in the zone aim to be examined at least once a year, and records are kept. One assistant and ten microscopes can examine 500 natives a day. Treatments are given to those found. Mission doctors are given entire authority to treat and make records which are passed on to the offices. Teachers and evangelists are examined. The results of treatment have been very remarkable where carried out. When they went into a certain district one tribe had been reduced from 3,000 to 400. The government treated all of the 400 and no deaths were reported next year. The French Government gets about 70 per cent cures and the mission about the same.

**Dr. King:** Belgian authorities give a series of twelve weekly treatments or at five day intervals, followed by a rest period of one month. Reëxamination of spinal fluid, blood and gland juice—one or all three. If trypanosomes are found another series of twelve treatments is given. When negative, two to three months allowed, then six months, then twelve months, then two and one-half to three years, when they are counted cured.

What morbidity is there in an infected district? As high as 75 per cent., as low as 3 per cent.

Is there a bad reaction? Frequently with arsenicals—tendency to blindness, with tryparsamide not so bad.

Has optic atrophy ever occurred when no treatment was employed? There is difference of opinion whether atrophy is due solely to effect or is caused by the disease and aggravated.

## MEDICAL TRAINING AMONG PRIMITIVE PEOPLE

CATHERINE L. MABIE, M. D.

In the preparation of this paper my field of vision has been bounded largely by familiarity with conditions prevailing in the Belgian Congo where for some years, in cordial coöperation with the Colonial Medical Service, we have been attempting to conserve the primitive indigenous population. Inasmuch as governmental control of medical practice differs considerably in the various colonial areas occupied by primitive peoples, some details suggested may need modification to conform with such regulations. For instance, in a certain African colony the fetish doctor is allowed full liberty to ply his art under the guise of an herbalist while the partially trained mission hospital infirmier, although much more intelligent as to the causes and nature of prevalent diseases as well as better equipped with therapeutic knowledge, is debarred from practicing.

The prevention, control and eventual extermination of age-old as well as recently discovered diseases, is the avowed program of the modern medical fraternity; a program for all lands and peoples, for every land is contiguous to every other land in these days of rapidly developing intercommunication. The whole world has become a neighborhood. Plague in Asia soon appears in West African ports. How like grass-fire influenza spread from continent to continent in 1918, even though the world's shipping was at low ebb and lines of intercommunication fewer than today.

Marvelous achievements have been made in pursuance of preventive medicine during the last two or three decades. Patient, painstaking and often hazardous research has enriched our knowledge of the etiology, transmission and treatment of tropical diseases in particular, the wide dissemination of which would make it possible to control and eventually to exterminate diseases which have long ravaged humanity. Yellow fever is almost, though not quite, vanquished. Malaria is no longer a necessary evil to be endured in anopheles-infested regions. Typhoid and diphtheria should no longer stalk through the world demanding heavy toll of its young life. Leprosy, yaws, African sleeping sickness, tuberculosis are curable, controllable and possible of extermination. Even cancer is largely preventable and curable in its incipency. What a wonderful time to be born into this old battle-scarred world of ours! And there is good reason to believe that much better days are in store in

the not distant future when life-expectation statistics will have registered far higher than for our generation.

Colonel Lindbergh and his aviation confreres have set themselves the task of making the American people air-minded. It is our task as missionary physicians to make the peoples of our sections of the world health-minded. Now this is a tremendously huge and also an imperatively urgent task at which most of us who practice among primitive folk have as yet but barely nibbled, so great have seemed the demands upon us for rendering surgical and medical relief to the crowds that surge through our mission dispensaries and hospitals. To be sure, we have all trained a goodly number of native dispensers and infirmiers but chiefly to assist *us* in an otherwise impossible labor of love and compassion. The emphasis has been on running patients through our hospitals, not on training indigenous itinerant or village practitioners. And we have actually done comparatively little toward making the native town a less prolific feeder of our hospitals through health propaganda of a sustained and vigorous sort. Health-mindedness should be our slogan for the next two or three decades.

To inaugurate a public health campaign of sufficient virility and endurance to really bring results, the whole missionary personnel, or at least the majority in any one unit, must be enthusiastically lined up for it. The village school is the natural propagating bed for such culture. The village teacher must, however, have been trained to put over the major part of the program. This he can only do effectively if during his boarding school and teacher training years he himself has caught the vision. He must have become *habituated* to and appreciative of personal cleanliness, a balanced food ration appetizingly cooked and hygienically served at proper regular intervals. He must have learned to like sleeping and living in light, airy dormitories kept neat and clean. He must have learned to appreciate wholesome work and play and have acquired regular health habits himself. He must have had regular and frequent instruction in physiology and hygiene, both personal and village, through a period of some years. He must have sensed the dangers of underfeeding so prevalent among all primitive folk, and have a purpose to stimulate his pupils to greater agricultural achievements. He must have become familiar with the insect-disease carriers and the microbes which infest the village dust and dirt, in a word with the etiology of the prevalent diseases of his area. Then he must have fresh, interesting literature, posters, charts, news-articles, in the little vernacular papers published in most areas for teachers. Of course he should have a textbook on physiology and hygiene. To line up the missionary personnel for such work and produce the necessary liter-



ature in the vernacular is no easy task, but we missionary physicians *must* look our responsibility squarely in the face and determine that these *two* things we *will* do.

While serving with the Phelps-Stokes Fund Educational Commission a few years ago, I was amazed to discover how very small a place physiology, hygiene and health education held in schedules of schools of all grades in West Africa, and how very little literature had been translated into the vernacular for health instruction; how frequently dormitory conditions were actually inimical to the formation of hygienic habits. In fact, how very little attention we all have been paying to the formation of health habits through our educational work. Without health the primitive peoples of the world are doomed to perish before the terrific impact of modern commercialism, with all its attendant impingements upon native life and customs.

Dr. Mott recently gave some of us his impressions of present-day conditions confronting the Christian missionary enterprise in the Orient, as he found them during his recent personal investigations. He placed first hunger, hunger for bodily food. The most reliable authorities are agreed that thirty per cent of the Chinese are underfed, not only in famine time, but all the time. He said, "I am obliged to say that Bishop Thoburn's estimate of forty years ago to the effect that every night over a hundred million people in India lie down hungry, not having had sufficient food to satisfy the natural cravings of the body, would still obtain in India today." He told of sections in Japan where \$1.50 a month has to support a whole family. An underfed man cannot pull his own weight; his physical and mental capacities are stunted and blunted. He offers no resistance to disease.

Undernourishment is everywhere prevalent among primitive African populations. Their food ration is scanty in quantity, and poor in quality. It is usually lacking in essential mineral constituents because of insufficient variety of vegetable diet, and frequently lacking in animal albumen. Sheep and goats in many areas are raised as dowry barter with which to secure wives, and are not eaten as they should be. Under-planting, lack of storage facilities and destructive insect life keep the people always on the verge of hunger save for a few weeks when the harvests are maturing. Failure of the rains produces acute hunger, lasting for many months. Crude agricultural implements and methods produce scanty crops at best. The whole missionary body must needs emphasize the necessity for better agricultural methods, bigger gardens, more variety of foods grown in them, rotation of crops and greatly increased animal husbandry; emphasize it *through the schools* which they operate and control.

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The incoming tide of commercialism is calling the gardeners into mines, railroading, clerical occupations and dozens of other occupations wherein they must buy rather than grow food. More and more food production is falling to the women's lot.

Better housing conditions are essential to good health. Primitive peoples are wont to live in small dark, insect-infested huts, impossible of ventilation. *Perfect* breeding holes they are for endemic diseases. The women and children eat and sleep on the earthen floors, in fact spend practically all their time indoors, down there where the excess bodily effluvia contaminate and vitiate the already anemic atmosphere. The dust and dirt are rich in disease-producing microorganisms and ova of intestinal parasites which are among the most potent destroyers of bodily resistance. Mangy, diseased, always hungry dogs lick the babies crawling about on these floors. Lack of all sanitary conveniences, together with bare feet chigger-bored and encysted, make hookworm invasions general.

In these dark, damp huts the sick lie for the most part unattended so far as effective therapeutic measures are concerned, but very much attended if seriously ill, by sympathizing friends and neighbors all huddled on the floor with babes in arms very much in evidence. Of course there are no quarantine measures even dreamed of, much less observed. Contagious diseases eat their way right through the crowd, and will till fear of microbes displaces age-old fear of spirits.

The family must be gotten up off the floor onto chairs and beds, and must eat at tables set in more hygienically-built houses, with windows accustomed to being open. All this is propaganda for the village school, but it must first have been put over in the boarding school and teacher-training school, whence come the village teachers.

Frequently my artistic friends reproach me as being "one of those missionaries" who have transformed the lithe and beautiful aborigine into a poor, nondescript savage, by clothing him with garments unsuitable and for which he has no need. Wherever insect-disease carriers abound, protective clothing is a necessity. The decided change in temperature so frequently found in the tropics between the day and night predisposes the undernourished, unclothed native to chill and respiratory affections all too prevalent. He does need suitable protective covering.

Ignorance of what constitutes a proper dietary, of hygienic housing, of suitable protective clothing and of personal and village health habits is far more pernicious than ignorance of the three Rs. In all our mission schools of every grade much more thought and time should be devoted to its dissipation through simple, sane instruction, thus teaching the people how to combat disease with vigorous health.

It was because health education appealed to me so strongly that

after a dozen years of general hospital work at Banza Manteke I joined the faculty of the Kongo Evangelical Training Institution at Kimpese, where I have since been majoring in preventive medicine for about twenty years. Our school trains preacher-teachers and their families for community service. The whole family is in residence nine months out of twelve for a period of three years.

It raises its own food on the premises during those years, and under supervision. All the family activities in field, classroom and home can be played upon and saturated with health propaganda. Free medical care is given the student families whereby they come to appreciate the need for and advantage of early seeking such aid. Bedside clinics are conducted which make them familiar with the course of the more common diseases, and possible ways of rendering non-professional first aid and village nursing of a helpful sort. Health habits are formed by the whole family by common consent during their years of residence in well-ventilated brick houses with proper sanitary arrangements. These health habits are bound to become more and more contagious as our student families settle back into the village life of the communities from which they have come. Health habits, like good and true religion, are mostly acquired through contagion.

I never got very far with the teaching of hygiene until I gave it its proper background of physiology. The study of the body, its organs and their functions, interference with normal functioning, prove fascinating both to adult and child pupils, and knowledge gained thereby makes hygienic recommendations rational and creates a reasonable desire to observe the laws of health. The study of the digestive tract of an infant, its inability during the first weeks of its life to digest foods suitable for adults, its delicate, nervous irritability developing under provocation into convulsions, is a far more effective approach to instruction in proper infant feeding than any number of don'ts without a simple but scientific explanation as to why not, given mothers and grandmothers, and especially fathers, I have discovered.

A three years' graded course in physiology and hygiene with the frequent use of the microscope is given both men and women students, and health teaching is given a prominent place in the Practice School wherein their children are taught. The students become familiar with the microscope and with its fascinating enlargements of amoeba, trypanosomes, filaria and various other disease-producing microorganisms easily seen. They learn the habits of the anopheles, tsetse fly and other disease carriers; how intestinal parasites come to be so omnipresent and how hookworm goes its devious ways. With all the family under instruction in classrooms, in bedside clinics, in



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all sorts of places and ways a family resistance is set up which is multiplying itself in dozens of towns throughout the areas from which these student families come.

I know of no more potent method of displacing spirits with microbes in an animistic mind than the use of the microscope. Ignorant women, too advanced in years ever to acquire much knowledge of the "three R's," eagerly scan the magic field of a microscope and ejaculate and gesticulate with delightful spontaneity when they see with their own eyes the various marauders which prey upon themselves and their families. No glass has ever yet been invented which can make visible those ancestral spirits whom they have blamed for all their illnesses and disasters. Even lice and chiggers and fleas seem far more formidable and become more undesirable neighbors when seen under a magnifying glass. When you can make things so appear, very likely there really *is* something to say for your theories of disease causation. I shall never forget how once long ago a dignified old grandmother said to me, "Perhaps in your country the spirits do not do these things, but we who have always lived here know that they do them here."

Hitherto the training of young women nurses has not been feasible in our area. All the girls marry young and, if widowed, re-marry. However, times are changing, and we hope soon to begin training girls for nursing in the women's departments of our hospitals. The strategic position which Kimpese families have in the community life had much to do with making me willing to give up a general hospital practice for work at this school center. The wives of our student body are women of standing and importance when they settle back into village life. Training in midwifery, home nursing, infant welfare given these women has added authenticity in the minds of the village women. They see it demonstrated in the teacher's own household, the model home of the town. I should like to urge that similar training be given whenever practicable very generally to the wives of teachers and preachers among primitive people. I have found it possible also to give considerable instruction to the husbands along these lines. They themselves first requested it, and with it are able to assist their wives in difficult obstetrical cases and at all times lend them valuable backing in their ventures in midwifery and child welfare work.

And now I have come to the more professional aspect of my subject, the training of an indigenous medical body. No one who has lived long among the millions of primitive peoples but understands how utterly impossible it will ever be for foreign doctors to meet their needs. A native medical body must be developed. But when and how in Africa?



Dr. Thomas Jesse Jones of the Phelps-Stokes Fund, an authority on African educational work, after visiting practically all schools for Africans in West, East, Central and South Africa, says that there are only two schools south of Egypt and the Sudan that have any claim to recognition as colleges; that even the number of secondary schools is negligible. It is evident, then, that for many years to come only the very exceptional African native can fully qualify for medical practice and then only in Europe or America. However, seventy-five years to one hundred years ago comparatively few of the medical practitioners in the United States were fully qualified, yet their services were of inestimable value to our fathers and grandfathers.

The rapid invasion of commercialism transferring large numbers of men from village life to concentration camps and metropolitan areas, the new automobile roads, railroads and air routes promoting much greater travel, all are helping to spread diseases that erstwhile were localized, spreading them over new and larger areas, beside introducing new diseases not hitherto endemic. In an all-Africa conference held at Le Zoute, Belgium, about three years ago, in which government officials of long experience participated with educators and missionaries who had spent many years among primitive Africans where we were considering the welfare of the native peoples, we were appalled by the statistics given us showing the widespread and vigorous invasions of venereal diseases now under way. Tuberculosis also is invading many new areas. It is, therefore, immediately necessary, imperatively so, to *quickly* train an indigenous medical force to help carry on concentrated drives toward halting and overcoming sleeping sickness, tuberculosis and venereal diseases.

Now this is not at all an impossible task if we will all concentrate upon it, for we have already done enough in our mission hospitals to have discovered what splendid medical assistants our primitive peoples become when trained to do specific things well. A "boy," whose school room accomplishments probably would not grade him far beyond fifth grade when judged by American standards, can make careful and accurate microscopic diagnoses. He has plenty of time and patience for such work. He can also be trusted to give intravenous injections of tryparsamid, salvarsan and emetine, etc., in a word can be trained to become the fully trained medical man's eyes and hands many times multiplied.

Since the Belgian Government is making a very interesting experiment in their colony in the training of a large number of native medical assistants in a comparatively short time, I will briefly outline their plan. Evidence of good character and industry, some knowledge of French and the ability to read and write in the vernacular are about the only requirements. They aim to train the student to care

for a microscope, to use it in the diagnosis of sleeping sickness, malaria, dysenteries, etc.; also to diagnose other maladies and to be conversant with the treatment thereof; also to care for minor surgical cases, fractures, burns, etc. They have courses in elementary anatomy and physiology, hygiene, sanitation, obstetrics, infant hygiene, etc. The course now covers a four-year period. Each year a government examination is given the students, and all who qualify at the end of the training are given certificates as Native Medical Assistants. Hospital work of a practical sort is included, also laboratory technique.

The government invites coöperation with both Protestant and Catholic missions. The chief medical officer of the colony addressed the interdenominational Congo Jubilee Conference of Protestant Missionaries recently, asking us to send more students to these schools, especially stressing the point that we could supply young men of good character, strong enough to stand the temptations incident to the positions and responsibilities given graduates of the schools. We are considering having interdenominational hostels under continual missionary supervision for the conserving of Christian lads sent up for such training, and would like to have the major part of their hospital training done in mission rather than government hospitals if suitable arrangements can be made. It is a real beginning in the development of a native medical body for the Belgian Congo. Almost surely in a comparatively short time a higher type of training will be provided for such "Assistants" as prove themselves worthy and capable thereof, which will eventually develop into an advanced medical school, providing general education in the colony keeps pace with this venture in practical health education. Governments should make provision for medical training for their dependent peoples as fast as they are able to profit thereby. In mission hospitals dispensers, infirmiers and nurses should be trained in much larger numbers and, whenever possible, in coöperation with other missions or governments.

In our mission (Northern Baptist) we have been experimenting with the carefully trained Christian infirmier as an itinerant and out-station dispenser. The first travels about from village to village with his surgical and medical kit, does the things out in the native village which he has been taught to do in the station dispensary or hospital, and so brings relief to large numbers of sick who otherwise would have no medical care. The other is settled in some populous center to which many go seeking his help. With dependable Christian character safeguarding and stabilizing such men, the results are excellent. The itinerant infirmier reports to his supervising physician at frequent intervals, keeps careful records of cases treated, and

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of medicines dispensed and monies taken as fees. Coöperation with the evangelistic missionaries in charge of the village preacher-teachers is necessary to the success of this venture. The out-station infirmier should receive periodic visits from his supervising physician, and keep careful records also. We have met with no governmental objection to this sort of medical aid distribution. Dr. J. C. King has been a pioneer in this venture.

To recapitulate briefly, as missionary physicians working in primitive areas, it is up to us to do all in our power everywhere and all the time to develop *health-mindedness*, by:

1. Lining up the entire missionary personnel, or at least the majority of the unit with which we are connected, for a much more intensive and thorough type of health education.
2. Preparing the necessary literature for health teaching.
3. By giving health talks, showing stereopticon pictures and stimulating health education in every possible way during our itinerations among the native villages.
4. By inaugurating and supporting special public health campaigns covering large areas in coöperation with other missions or government efforts.

We should spend more of our time and energy in the training of native nurses and assistants, and put upon them an ever-increasing responsibility for the health and care of their own people. Also coöperate whenever possible with other missions or with the government in supporting schools for the training of native medical workers.

Our two big objectives should be to develop *health-mindedness* and to do our utmost to develop an indigenous medical personnel out of the material *now* at hand, at the same time ever looking toward and helping to develop plans for more and more thorough training until the fully trained standard shall have been reached and our countries have their own doctors as well as their own leaders in all other forms of community life.

## DISCUSSION

Do you find natives tend to go beyond what they are supposed to—years beyond and below?

There are special requisites in Belgian. Read and write own language and know a little French—actually very little. Character is the serious matter. The government after trying frequently finds them undependable, so the government wants Christians. Mission school is about fifth grade standard.

Does government licensure allow independent practice?

Only as medical assistant. They may not work on their own. They have a certificate. But they do much—the doctor under whom they work is responsible.

Who cares for women patients?

Sometimes men assistants—there are but few trained women nurses.

How does the government use their assistants?

They itinerate with the doctor in the district.

# OCCUPATIONAL LIABILITY TO ANIMAL PARASITISM

F. W. O'CONNOR, M.D.

In November, 1928, a study of infection amongst returning field workers of the Presbyterian Board of Foreign Missions was commenced, followed some months later with members of other boards. In the beginning only those who complained of illness were examined, but it was soon deemed wise to examine the other members of the family who also had been abroad, especially since many parents complained that their children were lacking in vigor, anemic or backward in school.

Up to date seventy-nine have been examined. They have come from stations in North and South China, Siam, India, Persia, the Cameroons, Spanish Guinea and other places in tropical Africa, and South America. The stools have been studied on one, and often several occasions in each case, and in as many as possible the blood has been examined for parasites and with reference to eosinophilia. The following table epitomizes the findings in the series.

Animal parasites found in seventy-nine members of mission boards working in foreign fields:

|                                 |    | <i>Per Cent</i> |
|---------------------------------|----|-----------------|
| Entamoeba histolytica.....      | 18 | 22.8            |
| Entamoeba coli.....             | 30 | 38              |
| Iodamoeba butchlii.....         | 10 | 12.6            |
| Endolimax nana.....             | 18 | 22.8            |
| Dientamoeba fragilis.....       | 2  | 2.5             |
| Chilomastix mesnili.....        | 12 | 15.2            |
| Tricomonas hominis.....         | 1  | 1.3             |
| Tricercomonas intestinalis..... | 2  | 2.5             |
| Giardia intestinalis.....       | 8  | 10              |
| Ascaris lumbricoides ova.....   | 11 | 14              |
| Ankylostomum ova.....           | 7  | 8.9             |
| Trichiuris trichiura ova.....   | 7  | 8.9             |
| Plasmodia.....                  | 2  | 2.5             |

Amongst individuals infected with entamoeba histolytica the following clinical types were encountered:

1. Carriers of the parasite, generally younger members of a family in which one or other parent was suffering from continual or occasional symptoms of amoebiasis. In such cases it was not possible to get information of any disability whatever from the carrier.
2. Persons who had never had any dysentery symptoms and who could not even remember attacks of diarrhea and who had not



experienced pain or abdominal discomfort, but who presented themselves for examination because they felt "run down" and were losing weight. *Entamoeba histolytica* cysts were found in three such cases and rapid improvement in the general condition followed treatment for the amoebic condition in each.

3. Ten cases, in each of which the patient complained of occasional attacks of diarrhea lasting several days, such attacks being sometimes followed by constipation. In none of them had the patient ever noticed blood or mucous in the stool. In these cases there was always a history of abdominal discomfort or pain during the periods of diarrhea and sometimes of tenderness even independent of such attacks. Despite the absence of true dysenteric symptoms, all these patients appeared to be definitely ill.

4. In two cases there was blood and mucous in the stool with vegetative amoeba containing red blood cells at the time of examination. In both of these the dysenteric symptoms were not severe, although the patients gave histories of severe attacks in the past.

Two of the patients were suffering from malaria. In the blood of one, sub-tertian parasites, and in that of the other, benign tertian parasites were found. Many of the patients had had malaria during recent years, but parasites were no longer present. Two patients complained of calabar swellings. In both, *microfilaria loa* had been found by previous observers, although they were not found at the present examination. In one case *loa loa* had appeared several times in the eye. Two patients convalescent from African trypanosomiasis came after completing treatment with tryparsmide. Trypanosomes which had previously been discovered were not found in the blood or cerebro-spinal fluid.

One patient from India following operation for Delhi boil complained of subcutaneous swellings in the region of the scar. One of these was removed and a piece cultured, and another sectioned, but leishmania were not discovered.

There were two cases of sprue in the series.

Some of the patients were suffering from several infections. One with sub-tertian malaria had Calabar swellings on the left forearm. The other patient with malaria had in addition amoebic dysentery. In one case pulmonary tuberculosis complicated clinical amoebiasis with parasites in the stool.

Of twenty-four cases studied for eosinophilia, eight showed no increase in these cells, while the remainder showed counts varying between 4 to 27 per cent. The latter figure was found in a patient with calabar swellings who had hookworm as well. A second case with calabar swelling and without demonstrable parasites had an eosinophilia of 12 per cent.

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In five persons in whom no parasites were found and in whom no morbid condition was diagnosed on clinical and laboratory examinations, it was, nevertheless, clear that the patients were suffering from general debility. Amongst these, and others, such vague symptoms as nervous diarrhea, frequent headache, indigestion, lassitude and over-anxiety about their physical condition were frequently observed. Since the foreign field of many of these patients was not actually in the tropics, one feels that the general debility as observed is probably due in some cases to prolonged sojourns in uncongenial surroundings with insufficient leave to recuperate at home between terms of foreign service.

Examinations of the children demonstrate that during the growing years much good might accrue by systematic physical examinations and studies of the stool with a view to cutting short the ravages of those parasites, especially helminthic, which are known to retard mental as well as physical development. Indeed the routine examination of all missionaries, whether ill or not on arrival for furlough in this country before they begin their leave, might do much to maintain the physical well being and endurance of workers in the field.

The high incidence of some parasites in certain families is well demonstrated by the following:

1. Family of two—husband and wife have *entamoeba histolytica*.
2. Family of four—father, mother and son have *entamoeba histolytica*.
3. Family of five—two children have *ascaris*.
4. Family of six—mother and child have *ascaris*; mother and another child have *entamoeba histolytica*; father and daughter have *trichiuris trichiura*; father, mother and two children have *lamblia*.
5. Family of three—husband, wife and brother all have *ascaris*.

These details show a high degree of infection with animal parasites and other conditions acquired abroad and suggest an occupational liability to infection. The average American or European living abroad, whether missionary or lay, endeavors to live according to training and experience at home; but while the average layman may be able to do this, it is not so easy for missionaries whose work takes them from their bases to native villages and environments where there is often no semblance of sanitation or protection against flies and mosquitoes and where the soil is apt to be heavily polluted. He will often have to eat native foods cooked in native ways, and even if he brings his food he is generally unable to keep it protected from flies, which act as porters of parasites.

## TROPICAL SPRUE, EXPERIENCE WITH THIRTY-SIX CASES

(Abstract)

C. HARVEY JEWETT, M.D., AND E. A. BAUMGARTNER, M.D.

This paper deals with thirty-six cases of sprue which have been studied at the clinic in the past five and one-half years. These cases all came from tropical or subtropical countries—China, Korea, Philippines, India, Persia, Porto Rico and Costa Rica. Most of these patients were missionaries, twenty-four of them were females and twelve males. The youngest was 32, the oldest 71, and sixteen were between 40 and 60 years old. Thirty of these patients were seen between June, 1924 and December, 1927.

The pathology of sprue in a few autopsies reported has shown mainly marked emaciation, thin-walled intestines and a small liver. In our case the one parathyroid found appeared normal.

The first symptom is usually diarrhea, but occasionally ulcers on the tongue, a dry mouth, fatigue, or loss of weight is the first complaint. The diarrhea is more likely to occur in the early morning hours, and is characterized by large, gray, frothy stools. The ulcers, usually occurring on the tongue, are white in color, 2 to 3 mm. across, with a red area about them, and are painful. A painful mouth and a burning sensation of the stomach are occasional symptoms.

Physical findings show a sallow color, loss of weight, distended abdomen with thin walls, and often a palpable colon. In one case a fiery red mucosa of the mouth causing a burning sensation was seen. Evidence of tetany, even spasm of the hand was seen in our cases.

Various laboratory tests performed in these sprue patients showed albumen and leucocytes in the urine in some cases. Urobilin and urobilinogen were increased in some. A decreased 'phthalein output occurred in two cases with increased blood urea and creatinine. Blood sugars were normal. The stools were usually characteristic of sprue, namely bulky, grayish and frothy. In twenty-three of these cases Ashford's monilia psilosis was frequently grown from specimens of the feces, and in nine a monilia with some typical characteristics were found. Three failed to show yeast-like organisms. Blood calcium studies showed eleven cases with less than normal (below 9 mgms, per 100 cc. blood); in four with a pernicious anaemia-like blood picture it was especially low; four other cases with Addison-like anaemia and three with a secondary blood picture also

had low blood calcium. A test for toxic substance in the blood serum which Macht developed for pernicious anaemia patients showed this toxic substance present in three of six cases with an Addisonian anaemia, but it was negative in three of these and in four with secondary anaemia.

In twelve patients there was a more or less severe secondary anaemia. In sixteen the blood picture resembled that of pernicious anaemia, with high color index, leucopenia, poikilocytes and anisocytosis. An increase in the average diameter of the red cells was found in these as Price Jones and others have found in pernicious anaemia cases.

Gastric fractional studies showed seven with an achlorhydria and two with a negative alkaline tide. These two and five of the seven were among those cases with an Addisonian anaemia.

The gastro-intestinal x-ray series in many well-developed cases of sprue showed dilated, atonic, gas-filled colons. The haustrations were often irregularly spaced and in some dilated areas they were absent. Another feature prominent in the late cases was the apparent elongation of the colon, so that it appeared to almost fill the abdomen. Hypermotility exists with the head of the barium column reaching the lower part of the bowel in a few hours, but barium may remain in the colon for days. The x-ray appearance of the colon is quite typical in advanced cases.

The well-developed case with characteristic diarrhea, ulcers on the tongue, marked emaciation, distended abdomen, anaemia and tetany spasm is easily diagnosed. The history of early morning diarrhea with gray frothy stools should be suggestive. At times it is hard to differentiate sprue from cases with pancreatic deficiency, but the pancreatic deficiency cases do not have the ulcers of the mouth, such severe anaemia, nor evidence of tetany spasms. Pernicious anaemia is still more difficult to rule out. The severe loss of weight, low blood calcium, evidence of tetany spasm, characteristic x-ray findings in the colon, of free hydrochloric acid in the stomach in our sprue patients made the diagnosis possible in most cases. In four of our sixteen cases with pernicious anaemia-like blood picture the above points did not differentiate definitely between sprue and pernicious anaemia.

Prognosis: Two patients of the sixteen severely anaemic died without improving, one in one week, the other after several months' treatment in the clinic and later elsewhere. Two other cases of this group of sixteen, after marked improvement here, had exacerbations of all symptoms of sprue, and one died elsewhere from pneumonia. The other, however, is again making a good recovery. A fifth case developed severe symptoms, but again improved. This one and



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seven others have been well for from one to four years. Four of the severely anaemic cases have not been heard from for two years. Of the remainder one is reported dead from a cancer of the digestive tract; six have not been heard from; the remainder are well.

Treatment has been mainly diet of the high protein, low fat, and low carbohydrate type. Liver has been used in the severely anaemic cases. Parathyroid extract (dry) and Collip's preparation have been used with some effect when the blood calcium was low. Hydrochloric acid was used in the achlorhydria cases. Pancreatic extract has had no apparent effect.

Summary: The findings in thirty-six cases of sprue show sixteen with a pernicious anaemia-like blood picture, but this diagnosis could be ruled out by a low blood calcium, or free acid in the stomach, or characteristic x-ray of the colon in all but four cases. Only two failed to respond markedly to treatment, but several have had relapses with improvement following these.

## LICENSURE IN VARIOUS COUNTRIES

MARK H. WARD, M.D.

There has been no radical change in the laws regarding the licensure to practice medicine in any of the countries during the past two years as far as I have been able to ascertain. In April, 1928, at the Conference on Medical Missions held at the Riverdale Country School, New York City, I put together and summarized all accessible information regarding the laws of the various countries of the world dealing with the practice of medicine by foreign doctors. I have been asked at this time to bring this report up to date. I am therefore adding to the information given in that report the following:

### GREAT BRITAIN

The English Conjoint Board of London and the Scottish Conjoint Board of Edinburgh reserve the right to pass on the diplomas and ratings from the medical schools in the United States before admitting candidates to their final examinations. However, they are becoming more liberal, and have practically agreed to recognize all diplomas from Class A medical schools. It is stated that Edinburgh is preferable to London because of presumably easier examinations, less expense, and better feeling regarding American students. By both conjoint boards examinations are given in (1) obstetrics and gynecology, (2) surgery, and (3) medicine. Candidates from America should join tutorial classes in medicine and anatomy, and in operative surgery. It is also recommended that as far as possible such candidates should attend some of the clinics which are open to students by paying a small fee. In this way they come in close touch with the methods which are common in the practice of medicine there in Great Britain, and also with the terminology which is slightly different from the American. Most doctors should plan to spend between four to six months in taking these examinations and securing their license to practice in Great Britain, its dominions, and colonies. A special fee is required of those availing themselves of reciprocity between Canada and any British territory, dominion or colony, or Italy and Japan.

### BRAZIL

Doctors who present diplomas from foreign medical schools for license to practice in Brazil must present also "theses on three of the subjects of any year of the medical course, defending them orally, and must submit themselves to a practical examination in con-

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formity with the present instructions." The theses must be printed in Portuguese within a minimum of fifty pages of text, and sixty copies of the same must be presented to the secretariat of the College for distribution among the professors. These new rules, as promulgated in April, 1927, indicate that the Government in Brazil is not friendly to foreigners' taking up medical practice in that country.

### PORTUGUESE EAST AFRICA

In order to secure a license for the practice of medicine in Portuguese territories in Africa, it is necessary to secure first a medical license in Portugal. There a candidate has to take in the Portuguese language nine composite examinations. The first five are state examinations, covering medicine, surgery, obstetrics, and legal medicine. In most cases there are practical, theoretical, and oral examinations in each subject. The candidate should plan to spend a year and a half in Portugal if he is to secure this license.

Recent word from Angola (Portuguese West Africa) indicates that the local Portuguese Government is more friendly than formerly to medical missionary work. They will allow medical missionaries to register their diploma with the local Government, and thereby recognize their right to practice among the natives.

### EGYPT

After January 1, 1930, foreign physicians must take Egyptian government examination in English language. Certificate of license from Great Britain is still recognized in Egypt, but this may be changed at any time.

### INDIA—MADURA

Only registration of American diploma necessary.

Medical Council has list of American Medical Schools whose diploma they accept.

British degree or license not required.

### INDIA—NATIVE STATES

Rules in native states are different.

No reciprocity between provinces.

In Mysore no registration required.

### AFRICA—BELGIAN CONGO

License by registration of American diploma at Medical Headquarters.

By spending four months in School of Tropical Medicine in Belgium (subsidy given), a certificate from the Department of Colonial

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Medicine given, and therefore can practice in the Congo on both foreigners and natives.

### CAMEROON WEST AFRICA (FRENCH MANDATE)

After January 1, 1929, a French diploma required (even diploma of French School of Tropical Medicine).

Ministers of Colonies and Governor can grant right to practice medicine.

There should be one office here in the homeland where all the information regarding this problem of licensure to practice medicine in foreign lands is assembled and kept up to date. This is a matter in which all mission boards carrying on medical work are interested. It is hoped that the new Medical Committee of the Committee of Reference and Counsel will take this matter under consideration, and discover some solution to this problem.



## THE TREATMENT OF VESICAL CALCULUS

C. E. VAIL, M.D.

The treatment of vesical calculus resolves itself into curative treatment, for although many attempts have been made to dissolve the stone by internal medical treatment, as far as I can learn they have all resulted in failure.

As this subject is presented in text books and original articles there is to be noted a marked absence of detail. So I consider it worth while to analyze the routine used in the American Presbyterian Hospital at Miraj, India. This paper covers an experience of twenty years in this hospital of 250 beds, where in 1928 there were treated 70 cases of stone in the bladder.

Unless there is a very definite indication for a regional anaesthetic, general anaesthesia, in the form of ether or chloroform, is preferred. This gives complete relaxation of muscles which are apt to be in a condition of spasm. This aids greatly in carrying out certain procedures and lessens the dangers of complications. There is such a difference between the treatment used for the adult and that used for children that it would be well to consider them separately.

In the treatment for an adult the patient is placed in the dorsal position. Sounds are passed up to the size of the largest instrument which will probably be used in this particular case. A metal return catheter is introduced into the bladder which is irrigated with boric acid lotion.

During this procedure facts can be learned to decide which operation should be performed.

1. The size of the bladder by the amount of return. One should not attempt to crush a stone when only one or two drams of fluid can be obtained.

2. The condition of the bladder. In the presence of foul pus or blood one requires the post operative drainage which can be obtained only through a cutting operation.

3. A freely movable stone is not encysted and should be ideal for crushing. Vice versa.

4. The condition of the prostate is noted. Any type of enlargement is a direct indication for the suprapubic operation.

5. Any obstruction in the urethra which has not been completely overcome by the sounds is a definite counter indication to litholapaxy.

Litholapaxy is the operation of choice. But let us remember that

there are many questions which cannot be decided until after the introduction of the lithotrite. Therefore, it should not be considered a mistake on the part of the surgeon to start crushing a stone and finish by removing it by a suprapubic cystotomy. Many a disastrous result might be prevented if the surgeon is prepared and quite willing to stop at any stage in the crushing operation because of the occurrence of any complication which would lead the operator to doubt the wisdom of proceeding. Such as bleeding from the bladder, spasm of the neck of the bladder causing resistance to instrumentation, contraction of the bladder itself which interferes with free irrigation. One practical point should be mentioned. The patient should place himself entirely in the hands of the surgeon, who should be willing to take the responsibility. In New York City this year I saw a senior surgeon, after he found the stone too soft to remove by crushing, turn to the patient and ask him to decide whether or not he should do a cutting operation. I was as much surprised as the patient.

If it has been decided to attempt a litholapaxy, the bladder is moderately distended with boric lotion and the catheter removed without the escape of the fluid. A lithotrite is now passed, its size depending upon the size of the patient, the caliber of the urethra, and the size of the stone. I note that several textbooks state that stones 4 cm. or more in diameter, should not be crushed. This has not been our experience as we often crush stones 6 cm. and have crushed them as large as 7 cm. in diameter. The consistence of the stone is more important than its size. Very hard and very soft stones often require the suprapubic route. When the base of the bladder is well filled with fragments they are removed by suction and more of the stone is crushed until every fragment is taken away. This is recognized by the absence of any click when suction is applied.

During this procedure the heel of the lithotrite is kept on the floor of the base of the bladder with the handle slightly raised and kept in the middle line. After the removal of the last fragment the bladder is irrigated with boric lotion till the return comes clear.

If it is found necessary to do a suprapubic cystotomy the following method is used, which for the past ten years has given perfect satisfaction not only for the removal of stones but also for exploration of the bladder for any other cause.

An incision two or three inches long, depending upon the thickness of the abdominal wall, is made in the mid line just above the symphysis pubis and deepened through the muscular layer. A medium sized Kocher curved clamp is introduced in the lower angle of the wound and the tissue on the anterior superior surface of the bladder is caught just a little to one side of the mid line. Then another

clamp is introduced and the tissue at the same corresponding point on the other side of the mid line is caught. Now slight traction with some lateral pressure will bring into view the tissue between the clamps. This is divided by a knife to a depth sufficient to allow two more clamps to be applied in the same way as the first two clamps. This procedure is continued until the muscular wall of the bladder is brought up into direct view. When this is severed the mucous membrane of the bladder is recognized. A very small opening is made for the introduction of a small catheter to drain off the urine or fluid in the bladder. Then this opening is enlarged, while the wall of the bladder is under control, to admit the finger for exploration. Now the wound can be enlarged for the delivery of the stone.

Please note that there need be little if any bleeding, the Space of Retzius is protected by the traction on the clamps and draining off the fluid, and there is practically no danger of injury to the peritoneum. The fact is that I have found it necessary to do this procedure so frequently with a contracted bladder which could not be dilated that now I do not consider it worth the added trauma and extra time required to dilate the bladder with fluid or air so as to lift the peritoneal fold of reflection above the level of the incision.

After the removal of the stone two silk worm gut sutures are taken, one on each side of the wound, passing through all the layers of the abdominal wall and the wall of the bladder. A large catheter with a bulbous end is placed in the bladder through the wound and a small wick of iodiform gauze to the Space of Retzius.

I have never brought myself to sew up such a wound without drainage. The probability of saving the patient one month has never out-weighed the possibility of causing a fatality. The drain is removed in one or two days and the tube when it seems to retard the closure of the wound.

The only objection to this operation is true of any cystotomy. It passes through the Space of Retzius and may take a long time to heal. We all understand that this is the one reason litholapaxy is to be preferred.

Perhaps you have noted that Dr. Hugh Cabot in his "Surgery" considers only two operations. Litholapaxy and suprapubic cystotomy and sums up this subject by stating that suprapubic cystotomy is applicable to any patient. But now I wish to bring to your attention a procedure which we consider of very great value. It is the treatment of stone in the child. This is perineal litholapaxy, and one we have been able to use in the large proportion of such cases.

A small searcher is passed to confirm the diagnosis and determine

the position of the stone and its character, large or small, encysted or freely movable. A staff with a median groove is introduced into the bladder through the urethra and upon this as a guide, with the patient in the lithotomy position, a median perineal section is made with a small narrow sharp pointed knife. The staff is removed from the urethra and passed over the knife (the wound may need to be enlarged by another knife) into the bladder. Now a lithotrite is easily passed into the bladder, using the staff as a guide, and the stone crushed and washed out. A small wick of gauze is left in the wound down to the urethra for one day. This wound will often heal and the child be ready to go home on the fourth day. We have never had such a case return with a urinary sinus.

Some may have read in Bickham's "Surgery," "In India the lateral perineal operation is the one most frequently performed." I have never done this operation and cannot imagine any indications that would lead me to consider using this procedure. If the stone is small enough we often remove it through the mid line incision, but if the stone is too large to be removed in this way it should be crushed. I have seen a number of disastrous results caused by the lateral operation. I know of few conditions in surgery more difficult to cure than that of recto-vesical fistula in the male as a result of this operation.

In considering the indications for certain operations and seeking for a general statement one might be led to say that litholapaxy should be done in all simple uncomplicated cases, but as soon as anything arises to complicate the picture either before or during the operation suprapubic cystotomy is indicated. As complications one might keep in mind the following:

Old age.—This patient demands the shortest possible operation and post-operation drainage because of general as well as local changes of degeneration. Here is often the indication for local anaesthesia.

Disease of the kidneys.—Chronic nephritis pyclo-nephritis, stone in the kidney, all demand the least possible shock and the best drainage to relieve the kidneys.

General condition of the patient.—Emaciation associated with chronic diarrhoea. This is a common complex in India. Almost always large stones are to be found in this class of patient and so the suprapubic operation is necessary. Here we find the highest mortality. Watson Cunningham states the mortality of the suprapubic at 13.2% and that of litholapaxy as only 2.4%. This may give one a false impression as to the relative risk of the two operations if one does not keep in mind the fact that by far the greater number of most serious cases are done by the suprapubic method.



Small contracted irritable bladder.—This is the type of case that will probably bleed from the wall of the bladder and if the operator persists in crushing the stone will result in extravasation of urine through a small rupture and the patient develop peritonitis or a septic condition.

Inflammatory conditions, causing cystitis, prostatitis, urethritis, stricture or fistulae. If crushing is done there is danger of pelvic cellulitis with no chance of drainage.

Very large or very hard or soft stones should be removed from above. If crushed there is danger of injury to the soft parts and almost sure recurrence.

Enlarged prostate, which may be the cause of the stone, demands the suprapubic incision.

Encysted stones.—These are not freely removable after general anaesthesia. Some are difficult to remove even after the suprapubic incision. But it is wonderful how the muscular structures of the bladder can be dilated by the even pressure of the fingers. I well remember one stone encysted in the prostatic urethra the size of a hen's egg which required forty minutes of manipulation before it was freed. I might add that this procedure is greatly aided by having one finger of the other hand in the rectum.

The question of recurrence is an important one. We find that Dr. Vanderveer of Albany in his article in which he analyzes 42 cases which he did in 17 years, points out that records over a long period of time show that there is recurrence of 20% when litholapaxy is done and only 2% when cystotomy is performed. This warns us against leaving any fragments when a litholapaxy is done.

Then I would mention a very practical point. One should not use the lithotrite without some practical knowledge of the whole set of instruments required and note that they are all in order before the operation is begun. Of the three cases of stone in the bladder I have been able to see operated on during this furlough the first surgeon blamed his suction apparatus; the second tried to crush a small stone with a lithotrite with a cystoscopic attachment and a few days later the x-ray showed a fragment still in the bladder; the third surgeon, a G. U. specialist, when advised to use a small lithotrite, said there was no instrument of that size in the hospital; and it cost twelve millions to construct that hospital.

Dr. J. A. Thomson of Canton, China in S. G. and U. of January, 1921, states the same principle: "To the general surgeon with comparatively small experience in stone work the suprapubic cystotomy should be the operation of choice for most cases. It is rapid and safe and the operative field visible."

Stone in the female bladder is the easiest to crush and I have al-

ways been able to do this. Some report having done an anterior colpotomy. I would rather do a suprapubic cystotomy in a complicated case in which I could not crush. I would consider the danger of vesico-vaginal fistula too great. One must always think of the possibility of foreign body in the case of stone in the female. I remember one case where there was a piece of bamboo  $4\frac{1}{2}$  inches long.

Stone in the urethra should be treated if possible by milking the stone back into the bladder and then removing it through a perineal wound. Often a small stone at the meatus can be treated in this way. Anyone who has operated on sinuses in the floor of the anterior urethra will try every other means before he cuts this structure in the presence of infection.

There is always one interesting question. How will the nationals deal with this question of treatment of stone in the bladder? We have had evidence of this in children, but never have we seen an adult who would subject himself to this treatment. I have tried to get a minute description of the instruments and procedure but have always failed, due I think to the fact that this class of patient is so ignorant and also that the father and all present are so busy holding the child and their minds so filled with the thought of the pain caused the child that they comprehend nothing of what is being done. In one case I found the evidence of a small perineal wound and the presence of a large stone still in the bladder. Evidently too large for that method of removal. In another, a large lateral perineal sinus leading up into the rectum and bladder. We know one thing. They use no anaesthetic and several strong men are required to hold the patient in position.

### CONCLUSIONS

This paper is based on the routine used during the past twenty years in the American Presbyterian Hospital at Miraj, India.

General anaesthesia is preferred for this operation.

The decision of the type of operation is made after anaesthesia is given by the condition of the bladder, prostate, urethra and stone.

Litholapaxy has been the operation of choice but should any complication arise during the operation it is advisable to change to suprapubic cystotomy.

The size of the stone is not so important as its consistence.

Great care should be taken to remove the very last fragment. This is recognized by the absence of any click while irrigating the bladder with the suction tube.

The suprapubic cystotomy is done by the use of clamps to bring the anterior superior surface of the bladder up into the wound so that

the operator can see everything that is cut and protect the Space of Retzius.

In the case of children, perineal litholapaxy has been the operation of choice often requiring only a few days' stay in the hospital.

The lateral perineal operation is never done.

Special indications for suprapubic cystotomy are, old age, questionable kidneys, poor general condition, small contracted bladder, inflammations in the region of the perineum, very large hard or soft stones, enlarged prostate, encysted stones.

Records shown by Dr. Vanderveer point to 20% of recurrences in litholapaxy and 2% in suprapubic cystotomy.

To a general surgeon doing a very few cases the suprapubic cystotomy should be the operation of choice.

Stone in the female is the simplest variety to crush, but has been the most frequently associated with foreign bodies.

Stone in the urethra should be converted into a vesical calculus and then removed through a wound in the perineum.

As a rule the Indian people do nothing to cure this condition, but we have seen a few children in whom the attempt at removal has been made without the use of any anaesthesia.

## LEPROSY

F. C. McCLANAHAN, M.D.

The origin of leprosy is lost in the mists of antiquity, but the earliest date that we have for it is 1350 B.C., in the reign of Rameses II of Egypt. The disease was probably introduced from Africa into Europe and America within historical times. The northern belt of Central Africa from Nigeria to Abyssinia is still the most severely affected portion of the globe, and this is probably the area in which leprosy originated.

Biblical leprosy has been very widely discussed, and among the cases mentioned there are no doubt true cases of the disease, but the "zaraath" of the Bible probably included a number of other skin diseases, such as psoriasis. The seventy learned men of Alexandria in 150 B.C., in the translation of the sacred writings into Greek, used for "zaraath" the Greek word "lepra," then having the general meaning of any scaly disease.

Romance has made its contribution to the subject of leprosy. In the "Vision of Sir Launfal," the proud, arrogant, young Knight, starts upon his quest for the Holy Grail, comes back broken in body, mind and spirit. Willingly, sympathetically, he shares his crust of bread and drink of water with the leper beggar and finds in him the very Christ. Then that matchless statement of the principle of the ideal gift,

"Not what we give but what we share,  
For the gift without the giver is bare.  
Who gives himself with his alms feeds three,  
Himself, his hungering neighbor and Me."

You will realize the impossibility of a comprehensive discussion of the general subject of leprosy in the time allotted to me this evening. I shall be compelled to limit my remarks to a brief statement of the value of out-patient clinics in the treatment of this disease and a short description of our method of treatment. Following this I shall ask you to visit with me, by means of a movie film, our special clinic for lepers in Assiut, Egypt.

The absence of any leprosoria or government institutions to take care of the ten thousand lepers in Egypt has forced us into the out-patient clinic method of treatment. There is hope of getting in touch with all of these by such a plan. One of the advantages of this method is that the early cases are willing to come for examination and treatment because they are allowed to return to their homes



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and work. They will also bring their families at stated intervals for examination and thus we are enabled to check up on the spread of the disease. The leper himself will, by coming early, enable us to treat and often cure him, and return him to society as a useful, self-supporting member. One of my great surprises in leper work in Egypt came, when I examined the wives and families of twenty-five old leper cases and failed to find any signs of the disease in any of them. The ideal plan would be the visiting of the homes of these lepers and endeavoring to instruct their families as to the danger of infection so that this catastrophe might be prevented.

The country of Egypt has sixteen political divisions. If, across the years to come, we could establish one out-patient clinic for the treatment of leprosy in each one of these divisions, under the supervision of local Egyptian doctors, we would in a practical way, attack the problem on a national basis. We would need also, one large, centrally located clinic, equipped for treatment and with facilities for instruction, so that the doctors supervising the outlying clinics could be brought in for short periods of teaching, once a year. Research could be carried out, also, in this central clinic, and new methods of treatment tested out—the results sent out in a monthly bulletin.

In the treatment of leprosy itself we have found it very important to try to improve the general condition of the lepers that come to us. Often a case that has failed to improve, or has improved for a short time and then remained stationary, is found, upon further examination, to be suffering with ankylostomiasis Bilhartzia, or else in a case of leprosy complicated by an old syphilitic infection. We concentrate our attention and treatment upon the secondary disease, until it has been cleared up, if possible. We then find an immediate improvement in regard to leprosy. We often put the old leper cases on a course of potassium iodide, watching for the so-called "Sensitization reaction," and find that when this occurs, the specific leper treatment greatly improves in its effectiveness. We have made it a general rule to start all our cases upon three doses of neo-salvarsan and we have come to believe that we get more rapid results after this, as it also produces a sensitization reaction.

We began treating leprosy with the use of the ethyl esters, giving an intra-muscular injection once or twice a week. For the last year we have found the intra-venous injection of the sodium salts of hydrocarpus oil superior in results to any other preparation. We use a freshly prepared three per cent solution starting with 0.5 ccm. and increasing by 0.5 ccm. at each dose to 5 ccm. or more.

We have been greatly interested in the theory of the action of chaulmoogra oil in its different forms. It seems to have a double

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effect, that due to its local reaction, produced by injecting an irritating substance into the tissues, the result being the awakening of the body to a realization of the presence of the lepra bacillus. The body then responds with a double effect, first a lipase is produced that dissolves the fatty capsule that surrounds the lepra bacilli; then a specific action is exerted upon the bacilli themselves.

I cannot resist the temptation to throw out the suggestion, that we have something of the same problem in the tubercular germ, with its fatty capsule. May there not come out of our effort to find a cure for leprosy, also a solution of another great plague of the world, tuberculosis?

## CONTRIBUTIONS WHICH MEDICAL MISSIONARIES CAN STILL MAKE IN CHINA

### I. ROBERT E. BROWN, M.D., M.S.P.H.

It is only by frequent calculations of his latitude and longitude and a study of the chart that the sailor is able to set his course through the changing currents and winds of the ocean, and know for a certainty that he will arrive at the desired destination instead of wandering about on the face of the sea. So, during these years of rapid change in China, it is necessary and wise to re-study at frequent intervals the task of the Christian undertaking, and thereby know that the policies and programs are all set to accomplish the task that is ours.

What is this task? It is the same work Jesus did, taught in the years of His ministry, exemplified by His life, and committed to His followers at the time of His departure: a glorious task indeed! As the parable of the Prodigal Son explains man's relationship to the Father, so the story of the Good Samaritan shows man's relationship and responsibility to his fellow man.

Jesus invited John's enquiring disciples to sit down while he finished the morning clinic; "and in that hour He healed many of diseases and evil spirits and on many that were blind He bestowed sight." Then he told the visitors to go and tell John what they had seen and heard: "The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear and the dead are raised up and the poor have good tidings preached to them." Five acts of healing service and one of preaching are recounted to strengthen the wavering faith of John. Jesus did not impress John's disciples with a discourse on some fourth-dimensional subject of profound learning, neither did He enter into a discussion of the prophetic utterances concerning Himself, nor did He even mention the fundamentals or moderns to help clarify the confused mind of the beloved Baptist. The Master was too deeply concerned and fully occupied with the real task of His mission: the demonstration of the love which God has for man, and the love which man should have for his fellow man. This was His task. And this is our task, as well as the task of every other missionary.

And then He left the task for us and told us to go into all the world, assuring us that He would be with us and that we should do greater works than He did because He was going to the Father. Surely, no greater privilege or honored commission was ever bequeathed to any follower.

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Has the commencing renaissance of China lessened the need of the Chinese people for this gospel of love and service as exemplified in the life of Jesus? Has the renaissance eliminated medical mission work as one of the means by which the Christian church should demonstrate this gospel in China? Has the renaissance in China made unnecessary "The scientific method worked in the spirit of Jesus"?

There are still a few people who look upon the medical missionary as a man who can draw a crowd to whom the gospel may be preached, or consider him as an entering wedge or a pioneer agency which will not be needed after the field is open.

To such we would present this simple problem: Suppose the church uses medical skill for the relief of suffering in these lands only until the confidence of the people has been gained. Suppose we then withdraw our ministry of healing and try to preach to them the gospel of compassion and the love of God, while all about the preacher is sickness and suffering which could be relieved by the simplest methods of medicine and surgery in the land from which he comes. What shall the preacher say to these suffering ones when he calls on them? Will he say, "God bless you, be ye healed," and pass on?

Only a very ignorant person can hold this view. Medical missions and missionaries will be needed in China and in every land as long as any Christian workers are needed for a complete demonstration of the love of God and the brotherhood of man.

Evidence of this larger appreciation for the ministry of healing in the work of the Church is found in the increased building of church hospitals in the homeland. Of the 77 hospitals of the Methodist Episcopal Church in the U. S. A., 55 of them (or 71%) have been established within the last twenty-five years.

The Jerusalem meeting of the International Missionary Council in its official statement of the place of medical missions says: "In the missionary enterprise the medical work should be regarded as, in itself, an expression of the spirit of the Master, and should not be thought of only as a pioneer of evangelism or as merely a philanthropic agency."

We have dwelt at considerable length on the ministry of healing in the life of Jesus and the place of medical missions in the work of the church, because it is upon a clear understanding of these points that we can reach any conclusions regarding what contribution medical missionaries can still make.

### THE MEDICAL MISSIONARY

We will doubtless all agree with the sentiment of the Jerusalem meeting with regard to the kind of medical missionaries needed.



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It could not be stated more clearly. "It follows that for carrying on such work the most important single factor is the personality of those who engage in it. They should be persons who have a vital experience of Christ, who share His compassion for the suffering, and for His sake desire to serve them. Along with this there is the need of the best possible medical training, that they may be able not only to make the most worthy contribution to the relief of suffering, but also meet the demands of work in countries where they will be thrown so largely on their own resources."

These are the kind of men and women that are needed for this work; those who have a record of Christian experience and work in the homeland along with a first class training in a Grade A medical school, including postgraduate experience. These are the kind of men who can still make needed contributions in China. And this kind of men and women will offer themselves if they can be assured an opportunity of doing honest medical work as an essential part of the presentation of Christianity. They do not wish to treat either the evangelistic service or the medical work so carelessly as to give the impression that it was only of secondary importance.

Now that the right kind of a medical missionary has arrived in China, we may consider some of the contributions he must make before the withdrawal of Christian workers from that land. One of the most important contributions is the establishment of a sufficient group of Christian Chinese doctors and nurses who will continue to practice the scientific method in the spirit of Jesus and secure these ideals to the medical profession of China. One cannot fully realize the heritage of ideals we have in Western medicine until the results of their absence are observed in other lands. With a few regrettable exceptions, the Western-trained physician accepts and acts upon the teaching that all knowledge and all medical discovery pertaining to the causation, treatment and prevention of disease should be made the common possession of every practitioner of medicine, and not the private monopoly of the discoverer himself. And further, the Western doctor and nurse accept as a sacred trust and responsibility everything that has to do with the welfare of their patients, and the laws of the land place them under a severe obligation as to the fulfillment of this sacred trust. This is truly a tremendous Christian conception.

What is the present state of the practice of medicine in China? With all honor and respect to the advanced knowledge which her physicians possessed 2,000 years ago, it must be admitted that much of this knowledge has been lost because it was handed down from father to son as a jealously guarded secret of the family. Except within a small group of less than 2,000 Western-trained doctors, these

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same practices prevail to this day. And this group of Western-trained men are concentrated in medical schools or large centers, chiefly along the coast, leaving a great majority of the people dependent upon the untrained practitioners. During the past several hundred years these practitioners have gradually sunk lower and lower in the estimation of the people, as indicated by the proverbs referring to doctors. This is largely due to the lack of any proper system of medical registration. "Practicing medicine" comes to have its real meaning under these circumstances, and the large majority of those practicing are untrained quacks preying upon the people. Anyone wishing to become a doctor simply announces the fact to his friends and neighbors and hangs out a sign!

We have in the city of Wuhu, with its 160,000 population, about 100 shops claiming to practice Western medicine. These are an index of the public opinion favorable to Western medicine created by the hospital work during the last forty years. There are also about a half dozen trained physicians who graduated from the mission medical schools and received hospital training in the Wuhu General Hospital. Ten years ago there was not one of these trained practitioners, except on the missionary hospital staff. The unregulated cut-throat competition from the untrained hundred is very demoralizing to the ideals these men had at the time of their graduation. Were it not for the assistance and encouragement of the mission hospital and a mere beginning of discrimination on the part of the people, it would hardly be possible for these well-trained men to survive. A few of them have tried to open work in nearby cities, but the demand for their services would not provide a living and they had to return.

Their competitors come from all walks of life. Some of them are partly trained nurses. Many others do not possess as good qualifications. One of the hundred is a coolie who formerly scrubbed the floors of our operating rooms, and, as advertised by a coolie from another hospital, had poured water on the hands of the foreign doctor. Many of them put out bargain lists of the dozen or more injections they give at greatly reduced prices. The fame of hypodermic medication as brought to China by the modern physician is built upon the faith of the people in "needling," as practiced by the Chinese doctor. The self-styled Western doctor announces: "We use the needle too. Our needles are not empty needles. They are medical needles." It would be safer, many times, if they were empty needles. They treat everything from hemorrhage to sterility by hypodermics. To complete the picture, the danger of "hired rowdies" must be mentioned. If a dissatisfied patient mentions the matter to the right party it is liable to be stirred up and the fully qualified physician

finds his house full of rowdies who make an uproar. A speedy financial settlement is the only way to prevent damage and a further loss of "face." I have never known a case of conviction for such rowdyism. Is it any wonder the medical society formed recently by the Western trained men in Wuhu finds its energies fully occupied with the problem of defense and holds no clinical meetings?

These conditions, I believe, are quite typical of the large commercial cities of China. But there are many other cities where the Christian-trained doctors have not yet been able to undertake this slow and difficult task of relieving pain and overcoming ignorance and superstition. Black sheep there will be in any profession and it is only by careful legislation and registration that they can be weeded out in Western lands.

The Western-trained Chinese doctors who have graduated from the leading medical schools of China or abroad are not inferior in either professional attainments or ideals to the doctors in the West. But to leave a woefully small number of such good men in conditions such as I have pictured above, and give them no further support or encouragement, would be as unchristian as the conduct of the priest and Levite on the road to Jericho.

What can the medical missionary do to increase the number of Christian Chinese doctors who, with the same qualifications and vital spirit of Christ as needed by their missionary brethren, will bury themselves as leaven throughout that great land and win, not only the coming medical profession, but the people of China, to Christ? Why should not the Christian medical men of China give the world a better interpretation of Jesus than our theological interpretation has been?

Even if we continue our work with increased energy and numbers it will be many years before any large number of such medical men are produced. All the fine government medical schools which can be established in the next twenty-five years will not meet the needs of that country. We hope and expect that Christian work will be extended to the government medical schools. Nevertheless, the majority of our Christian doctors of the next generation must come from the missionary medical schools and in the present mission hospitals learn to do conscientious, high grade work in the spirit of Christ.

It is only since 1900 that the first mission medical colleges were established, and at present there are not more than half a dozen Grade A schools, with less than 1,000 graduates. This shows what a small beginning has been made in the preparation of a Christian medical profession. Furthermore, when it is known there is approximately one hospital bed in China for every 25,000 of popula-



tion, and in the province of Anhwei, where Wuhu is located, there are over 70,000 people for one hospital bed, as compared to 270 people per bed in the United States, we can appreciate the task of the coming medical profession of providing not only beds and doctors, but the intelligence among the people to use these beds and doctors.

More important than increasing the number of hospitals is the improvement of existing hospitals. There are now many Chinese who have traveled and seen modern hospitals. Is it not important that the hospitals connected with the church in a new land should be as good as others in the country? A poorly equipped and understaffed mission hospital doing poor work can only give the impression of a second-rate religion and bring dishonor to Him.

Once more the findings at Jerusalem apply to the contribution we have yet to make in China:

"While there is a call for more mission hospitals, the greatest need at the present time is that existing mission hospitals should have more and better equipment and increased staff in order that the work may be more effective and *not inferior to any other work in the countries concerned*. Lack of proper equipment and staff not only cripples the work but has a discouraging effect upon the workers, lessening their initiative, lowering their professional ability, and decreasing the power of the Christian witness. Without sufficient staff there is not possible that absence of hurry which is essential for the personal contacts which are of such vital importance."

How many of us might truthfully exclaim, "That was written about my hospital!" How few of us have not felt that "decreased power of the Christian witness" as we have hurried from patient to patient, wishing that we might sit down at each bedside for a heart to heart talk.

As long as the giving of the church for missions goes down in proportion as the wealth of the church goes up, what hope is there for the improvement of existing mission hospitals? The only method is concentration of effort in large centers with out-dispensary work attached. Whatever may have been the requirements of the past, I do not believe there is a place for a separate men's and women's hospital in the future policy of the church. In the same way, a one-man hospital should rapidly become a thing of the past. The equipment is too expensive and man-power too valuable to be expended in such hospitals where we know the work cannot be as good as it should be. The China Medical Missionary Association, representing the official opinion of the medical missionaries of China, have declared against both the one-man hospital and the duplication of plants. I am glad to record there are only one or two Boards which have not heartily approved of this policy.



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Someone may remark: "We have some separate hospitals in Western lands. Why should we not have them in mission lands?" Separate hospitals mean more than one hospital with duplicate equipment and staff, serving the same population. With limited funds, the largest service for the largest number will result from placing these hospitals in separate cities or combining them, if funds do not permit moving them. In Western lands, where funds and hospital beds are plentiful, separate hospitals, or, more properly, special hospitals, have their place. In view of the present state of finances of the church and development of the work, our chief professional contribution must be one of quality rather than quantity.

### EXTENSION WORK

Having discussed at such length the subject of concentration, how can I be consistent and advise the extension of the medical work? A type of medical work which I understand has been carried on with profit in parts of Malaysia and India, has been denied us in China because of poor communications, namely, the out-dispensary clinic. For years I have dreamed of the time when it would be possible to load my clinic supplies into the car, and, with an assistant or two, reach cities in an hour that would now require a day of tedious travel. Besides countless villages, there are numerous cities of thirty to fifty thousand people which, with good roads, are within two hours' drive of our hospital, and a total of several million people nearer this small hospital than they are to any other institution of healing. Following a regular schedule, one could spend the first day in one direction, the second in another, only limited by the amount of good roads. The dream seems about to be realized. Within the last few months I have word that two new automobile roads are being built from Wuhu, one extending east 60 miles, and the other north 60 miles. All I need now is the Ford car. Some good roads are being built in nearly every province of China which will open a large field of service with very little expenditure. As we find capable and experienced Christian Chinese doctors to take over the hospital work, this would be a good job for an ex-hospital superintendent.

This extension work should be carried on from a well-equipped central hospital. The doctor ought not to spend more than half of his time outside and should have a part in the regular clinical work of the hospital. In this way an interest in medical progress would be kept alive and a lowering of professional ability avoided. Two or more members of the hospital staff could divide the extension work, either by subject or districts, and by alternating their trips would not weaken the work of the hospital.

If I were to conclude the subject of extension work without fur-

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ther comment, it would leave the impression that it provides for the annual treatment of several thousand less serious cases but does little more. On the contrary, in my opinion, it would relate Christian medical work of a high grade with the needs and lives of the people as nothing else could do. As the work developed it should include the following:

1. Health education in preventable diseases, infant mortality, dangers of the Chinese midwife, as well as personal hygiene and other subjects. This could be accomplished by lectures and demonstrations before officials and citizens with possibly an occasional night lecture with lantern slides.

2. If the local government is interested in putting into effect some of the health measures, every aid and encouragement could be given during these regular visits. Classes for local midwives could be arranged and preventive measures suitable to the local and seasonal needs could be assisted.

3. Prenatal, infant and children's clinics could all be developed and given a regular place on the program, thereby reducing the appalling suffering and death rate among mothers and children.

4. Later, as the people began to enjoy the samples of good health, a trained doctor and midwife could locate in the town and receive our assistance, consultation and encouragement to hold fast the high ideals of their training during the years of opposition by the evil spirits of reaction and superstition.

5. These clinics would give the people of these towns a new exposition of the love of God which they could understand better than a most eloquent sermon. A man who has never seen an apple can learn more about apples by holding one in his hand for a brief moment and tasting it, than he could from a long lecture on the nature of an apple.

6. By holding these clinics in the church or school of the city the Christian preachers, Bible women and teachers would receive frequent encouragement as they carry the gospel into "No man's land" from which the age-old spirits and customs are slowly retreating and in which Jesus is not yet known. They could assist at the clinics and receive new and helpful contacts with the people. It would put a new light in their faces, and a new sermon in their lives. It would evangelize the evangelist.

## HANDING OVER

Now we arrive at the subject which is uppermost in the minds of many, whenever mission work in China is mentioned, viz., handing over or devolution of the mission work and institutions. It is the stage toward which every missionary has contributed for the past

hundred years. Has the time arrived? Are medical missionaries needed any more? Do the Chinese desire the withdrawal of medical missionaries?

For the past several years we, at Wuhu, have been looking for a Chinese doctor and nurse with the proper training, experience and Christian personality who could work into the positions of superintendent of the hospital and superintendent of nurses. This search revealed the appalling scarcity of men and women suitable for such positions. The new modern plant and its location on the Yangtze River steamer lines would make this hospital more attractive to trained workers than institutions less fortunately situated. If we could secure the services of all the men and women qualified to hold such positions there would be only enough to take charge of a very few of the hospitals. Hundreds of Chinese men and women have been trained for college and high school teaching positions for every one that has been trained for medical work. With the recent elevation of standards in medical education it becomes impossible to give prominent positions to the men who were trained under the old apprenticeship plan, even though those men have given a very valuable contribution to our mission hospitals. To those who know the medical problems of China, some of the recent wild suggestions of turning over our mission hospitals to the Chinese staff are rather amusing.

Such capable men and women as are available should be given these responsibilities just as rapidly as possible and along with the responsibility must also be given the authority necessary to carry out this responsibility. It has been the writer's privilege for the past two years to work with a Chinese superintendent of nurses, a woman trained in China and in America. I have never had more cordial coöperation or a higher standard maintained in the nursing department. In addition, the Chinese superintendent possesses an insight and understanding which few of us can ever hope to acquire. All of the early attempts in Chinese administration will not be so successful. We must have patience and above all loyalty to our Chinese brethren who have been placed in these positions. Who of us cannot recall with humiliation our own blunders? I believe the day has come when we should question our medical candidates for China as to their willingness to work under a fully qualified Chinese medical head.

The new spirit of Nationalism in China is one of the results of Christian ideals. We should have expected it and now recognize the good it brings as well as the occasional excesses on the part of youthful enthusiasts. It has produced a willingness on the part of the people to become interested in, and responsible for, community and



governmental affairs, which did not exist twelve years ago. At that time the foreign doctor in charge of the hospital attended to the following duties: employment and dismissal of workmen and ward help as well as the medical staff; payment of all salaries from the hospital safe, kept in the doctor's home; daily receipt of fees from the ward nurses, out-patient department and pharmacy, and entering them on the hospital books; purchase and issue of all hospital drugs and supplies from the store rooms; taking accounts with the kitchen cook and inspection of the kitchen; payment of hospital bills of all kinds; bookkeeping and sending of monthly statements; and the compilation of quarterly and annual reports of financial and medical statistics.

The Wuhu Hospital, I should say, represented a fair average of the mission hospitals in China at that time. Within eight years, due to a gradual growth of the group-responsibility idea and before the revolution of 1927 had occurred, these duties were all largely in the hands of Chinese members of the staff trained in the institution. A bookkeeper and typist kept the books, compiled reports, typed patients' histories, checked the handling of money in the cashier's office and did numerous other responsible items. A business manager and cashier employed the non-medical help, collected patients' fees, purchased local supplies, made cash payments, registered patients, was in charge of the store rooms, etc., etc. Other members of the staff had other responsibilities. The greatest advantage of this transfer of responsible duties to Chinese members of the staff was not in the release of the foreign doctor for other work but in the opportunity it provided for training Chinese leadership in these matters. The group-feeling of responsibility which this developed was a great help in the loyalty that was manifested at the time of the revolution and saved the hospital from occupation and damage. Progress is being made in handing over, but there are quite a few more furrows to be ploughed before the task is finished.

### COÖPERATION WITH GOVERNMENT AND LOCAL AGENCIES

It has been the glory of the Church that it ministered to the needy and lifted them to higher planes of life both in spirit and in physical well-being. In mission lands this has been preëminently true. Due to this compassion for the poor and service to them, the impression has gone out in some places that the mission hospitals are only for the poor. And if the doctor has been so busy with his clinic and wards that he did not interest himself in civic and public health matters, the hospital is not likely to make a large impression on the community as a whole. This growing interest of local officials in public affairs, which I have mentioned as coming along with the growing



nationalism, finds its earliest expression in health and child welfare work. The medical missionary can make a large contribution by identifying himself with these movements and giving the local leaders every encouragement and assistance possible.

If another illustration from Wuhu may be permitted it will be a case in point. Twelve years ago a severe cholera epidemic visited the city. The hospital tried to do some relief work but opposition developed and the bodies of cholera victims who died in the hospital were shown in the city as victims of the foreign doctors. Gradually friendships were made, an anti-smallpox campaign was successful and attracted attention, health education and further cholera work were mentioned favorably in the local papers. In the last outbreak of cholera, after ten years of these efforts, the citizens brought \$400 to the hospital and asked us to take charge of the cholera work. A year later the new national government appointed the writer as health adviser to the mayor. Coöperation along these lines with the new government and the leading local people is a contribution which the medical missionary is eminently fitted to make and of great value in building the kingdom. As long as we have men like Dr. J. H. Liu at the head of the Ministry of Health and men like Dr. Wu Lien Teh, Dr. F. C. Yen, and Dr. Arthur Wu prominent in the medical profession, we can be assured of the most friendly reception of any assistance given in a friendly spirit.

Investigations have revealed that from 60 to 80 per cent of the church membership of China testify to having been led to Christ by the hospital. Closer coöperation than often exists between the medical profession and the ministers of the Christian Church would increase this already favorable evangelistic result. Too often the ministerial worker leaves the preaching and personal work entirely to the doctor who, however willing he may be to do it, often finds it difficult. The hospital wards are fields white unto the harvest and yield many fold for the labor expended. Possibly the appointment of suitable missionaries or Chinese ministers as superintendents or assistant superintendents, as we have lay superintendents in this country, might bring about closer coöperation and prepare the indigenous church to begin a ministry of healing as its own work. The indigenous church should also be given a share in the administration of mission hospitals through membership on hospital committees. In this way leaders will be prepared who can render intelligent service as the indigenous church gradually incorporates the ministry of healing into its own program.

What a wonderful task and what a Christian conception that the Church of Europe and America should share the glad tidings of God's love, and in the compassion of Christ share the health and

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physical well-being which is ours in such abundance! A glorious start has been made, but how great the task in a population three and half times that of the United States. It calls for the best we have and that best is none too good for the building of the Kingdom. It calls for our prayers, our sympathy and our support. We cannot fail Him who gave everything that this world might know the Maker of the universe who loves us all alike.

### II. PERCY T. WATSON, M.D., M.P.H.

A survey of the medical situation in Shansi Province, China, shows that in a population of 13,000,000 people there have been during the past three years about 500 continuously active hospital beds. Some of these beds have some X-ray service and some of these beds have the service of good laboratory service, but none of them have the standard service of both. From the standpoint of the city of Fenchow and the Fenchow Hospital there we have patients coming from the provinces of Shensi and Kansu, west of us, and occasionally we have patients from Honan Province, south of us. If you go straight west from Fenchow there is little in the way of medical service anywhere between us and Persia.

This calls to mind the fact that the world epidemic of influenza is said to have had its origin in Afghanistan along this great central Asia trail, and it is this trail that gives Fenchow its chief importance in trade. Epidemics gain their virulence doubtless where contagion is allowed to spread rapidly, uncontrolled. In the laboratory that is one way we increase virulence in the test tube and through laboratory animals. In this is seen the significance of a reported saying of Doctor Alexis Carrol, who said: "Had there been a mission hospital at the source of origin of that great world epidemic it might have been controlled at its incipient stage and thirty million lives saved."

In measuring the value of any service to mankind the question of the quality of such service must come first. It is both good religion and good science to try to equip medical work for the best and largest service medical science has made possible in the saving of human life and in remedying the misfortunes of life. In proportion as our medical service is genuinely fine is our religious message aided and the future of our cause made more certain and secure.

That the field is large enough for all the medical expression of which we are capable there can be no doubt, for if all present medical work were adequately self-supporting there would still be the need of one hundred other such institutions. Then let us next go to the point of the place of standards in medical work in this project.

First, we know that the real problem in medical education of the

future is to provide hospital training for those who graduate from the several well-organized medical schools already started in China. Even in America the staff positions are so eagerly sought for that the salary required for resident staff members is very small. The value of the hospital experience is so great that little is thought of its financial remuneration. The fact is, it might be said that almost 50 per cent of medical education of the highest standards is in the hospital experience after the M.D. degree is secured. This is a very vital matter for mission institutions. First, the field here is enormous. It calls first for hospitals well enough equipped and staffed to be able to offer the right kind of hospital training for graduates in medicine. Secondly, it offers mission hospitals the opportunity to secure valuable medical service within the limits of properly financed mission hospitals. In return for the service the hospital offers recent graduates in medicine, the hospital receives the best graduates of medical schools, which tends to keep medical standards right up to date and at the same time this is all accomplished at a very small financial outlay as long as the doctors are in the classification of the resident staff.

Each year should see new doctors arrive and old doctors, after two to four years of hospital experience, go out in the medical service of a vast undoctored country.

In addition many hospitals offer training in laboratory, school of nurses, pharmacy, etc., whereby by maintaining proper standards it is possible to get a great deal of the hospital routine done for an exceedingly small outlay financially, because of the value of the hospital standards in educational opportunities.

Again there is the service of releasing the age-old customs which restrict the activities of Chinese women. Again and again a woman would have no educational future but for the opportunity to get an education as nurse or midwife, without expense to the family or the individual. The demonstration which follows is just as valuable as the education given, for it demonstrates that women can be financially independent and often be greater income producers than their brothers. Investments in the education of women are stimulated by every demonstration of that kind that a hospital makes. The day is coming when women graduate nurses will be in the hospital laboratory and pharmacy, as well as displace all male nursing. Their field in Public Health and Health Center work is too large to go into here, but only to mention it gives our imaginations plenty of room for distant stretches. No public health work can be properly done that is not in closest coöperation with a fully equipped hospital. When we think of needless deaths, how often is the first thought: "That death was unnecessary had there been an early diagnosis



and treatment in time." Therefore a well-equipped hospital is a *sine qua non*.

The hospital and economic losses are an enormous problem. Although accidents rank fifth as a cause of death in the United States, yet the wage loss from accidents only was over two billion dollars last year, without considering the cost of doctors' bills and hospital charges. Dublin says that any premature death in early manhood wastes nearly twenty thousand dollars. In China think also of the economic loss from blindness and a morbidity rate much higher than that with which we in America are familiar. A high death rate has an adverse psychological effect on the life of any nation. The psychological losses from a high morbidity rate is also something to leave to one's imagination. Opposed to that are the advantages in the *esprit de corps* of any community where a hospital repeatedly demonstrates its mastery over the misfortunes of disease.

How often a well-equipped hospital enlists the energies of its leading citizens in working for the community well-being by extending the service as well as spirit of a well-organized hospital. This particular phase is far-reaching in the life of any Christian enterprise.

The hospital and the cost of medical care is a most vital item in any hospital and particularly in the program of any cause that must aim to "do justice and love mercy." How much is it just to charge a laboring man for one day's care in the hospital? Other items enter in, such as how long has his disease kept him from producing support for his family, or how long will he have to stay in the hospital before he goes to work again, and is his disease ultimately good as to prognosis? In America, with all the wealth of our resources, we charge a man in ten large representative hospitals \$2.30 to \$2.60 per ward bed day. That is less than a day's wage. How many mission hospitals aim to do as justly as that in China with its tense economic background. One mission hospital, upon sudden withdrawal of local support because of the ruling of a mission board in America not to come to the hospital's aid, was forced, in order to save the hospital's financial straits, to charge \$2.00 for ordinary urine examinations, as one example of laboratory service, or the equivalent of four days' labor in that section estimated on the basis of the highest wage for unskilled labor. Sometimes mission educational institutions are held up for praise because they are self-supporting, when the school fees charged one boy are as great as the entire annual income for 80 per cent of the families in their district. China could educate her wealthy boys without American aid. There is only one fair way to standardize mission charges in any mission land and that is to visualize it in terms of the economic life and blood of their days of toil. There is no other way "to do justly and love mercy."



Of course we aim to make our mission institutions self-supporting, but when we consider the great economic wealth of America what further reason do we need that from our abundant blessing we share with those nations facing handicaps so great that it is hard for us to really feel or understand them. When our present mission institutions are self-supporting there is still room for a hundred more just like them in a world where San Francisco has about as many properly qualified physicians as practice in a considerable percentage of the world's population.

Mission hospitals around the world ought to have some kind of a standard for the cost of medical care. The position of a mission economic basis hospital in any land has a vital relationship to that situation. Abstract budgets made out in America which do not face that problem miss the greatest field of service a Christian institution can render.

It was a sick man who was used to illustrate what world neighbors mean. We have paid enough for the cost of war, and the warless world can be purchased at no price less than international good will.

The economics of hospital administration is not a material subject. The welfare of hundreds and thousands depend upon it. The *esprit de corps* of life is tied up with it, as we see at what cost the toilers of vast empires are trying to work their way up.

One of the greatest of these items in hospital administration has been overlooked. There have been thousands and thousands of dollars invested by various mission boards in the medical schools of China. These enormous investments lie untouched by many mission hospitals unless they pay a small annual sum to give the promising boys of their communities scholarships of small sums. These small scholarships make little medical schools out of every mission hospital. These hospitals give these boys hospital experience when they finish their medical course. The first boy our Fenchow hospital so aided has done research work in medicine which has been incorporated in German and American medical text books. Students of other nations are going to school in a very small way to one of the products of a mission hospital that had little except the desire to do what little it could in this way. This Chinese doctor has also been elected a member of the National Christian Council of China.

The future of American medical missionary aid to China is alluring. It calls for the highest capacities of its representatives in a project so far-reaching that it is hard to measure. In proportion as our service is facing all the factors and needs with the maintenance of proper standards, which, of course, only measure the quality of our service, this field will have an increasing call for all that America

can give. Fenchow is about 500 miles inland from Tientsin, and this past year we have been feeding the hospital patients flour from America. I recently told a wealthy grain dealer that it was impossible to charge 80 per cent of our patients what the hospital service cost and do *social* justice. His reply was quick: "It is just to charge all it costs, isn't it?" My reply was it would be the same to charge them what it cost as it would to charge the American unskilled laborer \$20 for a day in an American hospital.

Medical missions should be founded on social justice. Every country has its wage scale, and mission boards in America ought to be more concerned as to the economic standards of the mission medical institution's demand. The most economical medical institution, when its value is measured by proper standards of both quantity and quality of its medical service, is the one that maintains the best standards of medical equipment and staff and looks at all the medical factors of China as a whole as well as the real situation of the hospital field in which it is located.

## SHOULD WE OPEN MORE TRAINING SCHOOLS FOR NURSES?

HELEN E. BARTON, R.N.

This is a question which many missionary nurses have to answer: Shall we open another Training School for Nurses, or should the trained workers be concentrated in the larger hospitals, consequently having fewer but better training schools?

In China we have three types of mission hospitals. The first one that we will consider is the larger hospital in the big city. In one such hospital there is a Training School with twenty students and six graduate Chinese nurses. Formerly there were two foreign nurses, one in charge of the Training School, while the other was supervisor of the operating room and the Out-Patient Department. At the present time there is only one foreign nurse, and she is superintendent of nurses and is also responsible for the operating room and the Out-Patient Department. This hospital is fortunate in having a staff of Chinese doctors and graduate Chinese nurses who assist with the teaching and greatly lessen the task of teaching fifty-nine hours of class work a week. There is a Chinese business manager and a Chinese housekeeper, so the nurse is relieved of the housekeeping duties, but still there is little time for close supervision of the students' practical work.

The second hospital to consider is one where we have only one doctor and one foreign nurse and a small training school. In most of these hospitals you will find that the foreign nurse gives the anæsthetics, runs the operating room, supervises the delivery room and the Out-Patient Departments, and is in charge of all the housekeeping duties. She is also superintendent of nurses and chief instructor. Many times she has no one to help with the teaching, for the doctor, though willing, is unable to add hours of teaching and even more hours of preparation to his already overcrowded day, and often night. Sometimes there is a graduate nurse who can assist with the teaching, but cannot be trusted to teach without supervision. This is not the fault of the nurse, but the fault of the poor training which he or she has received.

A third hospital is the smaller one, where there is a doctor and trained or untrained Chinese nurses. Here we find the complaint that the Chinese nurse is not capable of carrying on the work alone. Then comes the request for a foreign nurse and a Training School for Nurses.

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The Nurses' Association of China is constantly raising their standards until the curriculum of a Training School in China is equal to that of most training schools in America. If all of these subjects are to be taught and well taught we must have competent instructors and plenty of time for close supervision of the practical work of the students. We cannot afford to train nurses who will not be able to pass with honors the examinations of the Nurses' Association of China. Many of the nurses who are sent out from these training schools are not competent to carry on the work in the smaller hospitals where there is no foreign nurse. This is not the fault of the individual, but the fault of the training which he has received. Unless we are up to the standards of the Nurses' Association of China and are training really competent nurses who are capable of going out to the smaller hospitals and carrying on the work alone, we are not making the contribution that China needs today.

There is also the important question whether we should continue training schools for men nurses or not. The men nurses are skillful in the operating room and Out-Patient Department and exceptionally good in their class work. In the nursing of bed patients they have not proven as thoughtful and careful as the women nurses. Some of the men nurses have left our hospitals to go out into the villages as foreign-trained doctors, while others have joined the army as army doctors. Still there are those who are faithful and have given years of faithful work in our hospitals. In many general hospitals women nurses are being used in the men's ward, but it is still impossible to bring women nurses into a men's hospital. Until our boards coöperate and we have general hospitals, we must continue to have training schools for men.

### TRAINING SCHOOLS

**Miss Nelson of North China:** Our hospital has 58 beds, a Chinese superintendent of the hospital, and a Chinese superintendent of nurses. We have four graduate nurses, no training school. Many foreign nurses feel that they are not rendering the contribution they can unless they are training nurses. I have had little experience with nurse training and am satisfied with our arrangement.

**Dr. Goddard of China:** Our general hospital had a men's nurses training school until 1926, when it was closed. I find that women do better work on the wards. Girls in China are willing to do men's work; hence, I do not feel it is necessary to train men nurses. We are endeavoring to find employment for graduate nurses by encouraging private nursing in the homes, and also by stressing public health work and the place of graduate nurses in this work.

**Dr. Brown of China:** The question is asked whether it is cheaper to run a training school for nurses or to employ graduate nurses. My judgment is that a training school properly run is more expensive. It is possible to use graduate nurses and dressers. I find that the freedom that has come to the womanhood of practically all China has brought with it a desire on their part to have a place in



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the work of alleviating the needs of their people and find no obstacle at all to hinder girls doing men's work.

**Dr. Goheen of India:** Our situation in India is peculiar. We started out to train girls as nurses and we found that upon their going into the cities as graduates, to take positions in other institutions, the moral problem became very grave; and now all men's hospitals have gone into training men for men's work. In India these men nurses must have the bait of becoming "compounders." We have tried in our hospital to get along without this, but we find we are not as successful in getting competent nurses as other hospitals, and we may be forced to compromise on this. Government hospitals do not use men nurses.

**Dr. Bell, of Hackett Medical College, Canton:** We find in Canton that our graduates have plenty of work. Many hold high positions in other hospitals; others are employed in doctors' offices in Canton; and there is a great demand for private nurses.

**Dr. Clark of Turkey:** In Dr. Shepard's work in Constantinople he has from 30 to 40 nurses in training, mostly Turkish girls. The nurse training there has been rated by some as equal, if not better than, that in the United States. My opinion is that few hospitals are too small, if there is a foreign nurse, to have a training school. We have difficulty, as we cannot get Mohammedan girls in the interior; most are Armenian.

**Dr. Liljestrand of West China:** The proper training of nurses demands character and education on the part of the students. This supply of properly prepared students comes from the lower schools. We find the big difficulties for our students are personal ambition, persecution against Christians, and their desire to improve their economic situation, and that of their families.

**Dr. Chang of China:** The training school must have adequate supervision. One half of our students are Christian girls.

**Dr. Thorne of the Cameroons, Africa:** Our difficulties are very great. We have no lower education, which is necessary to go with character in order to make satisfactory nurses. We have to use the uneducated, taking them into the hospital and teaching them as best we can. Evidence of a lack of character on the part of these people is the cause for the discharge of the largest number from the hospital personnel.

**Mrs. Berkovitz of Korea:** We take in a number of girls as maids, watch their work and those with the best records are sent to Severance Union Medical College Hospital for three years of training.

## POST-GRADUATE WORK FOR NURSES

*Introduced by Miss Nicholson of Persia*

**Dr. Beale of India** asks the question as to what college work a nurse should take if she has an opportunity.

**Miss Nicholson:** I think home economics is very valuable.

**Miss Nelson** spoke of the combined course of college work in nursing and courses in sociology as being of great value.

**Dr. Hedberg of Korea** emphasized the need for special teacher training for nurses' schools.

**Dr. Sloan** mentioned that the first term for professional people is usually a time for finding an individual's weak points in his profession as compared with the needs of the locality, and spoke of his own postgraduate work in neurology following his first term.

## CONFERENCE ON MEDICAL WORK

### PUBLIC HEALTH FOR NURSES

*Introduced by Mrs. Burke of Africa*

**Mrs. Berkovitz of Korea** spoke of the infant-feeding work and prenatal work they are doing, setting aside one morning a week for this exclusively. Since then the number of obstetrical cases in the hospital has risen.

**Dr. Goddard of China:** The establishment of the prenatal clinic has brought normal obstetrical cases in increased numbers. We offer two weeks hospital care at a reduced rate if the patient will attend the prenatal clinic and come to the hospital for delivery. I suggest giving students a general public health course with the college work. This work must be serious and contain practical training in order to be of value. Courses in physiology, bacteriology and dietetics should be equal to those given to the nurses in the training schools.

**Dr. Goheen of India** asked for suggestions regarding the use of public health films for education.

**Dr. McClanahan of Egypt** says it is of great value to use films made from the native population, as the legends in foreign language and pictures of foreigners lead them to feel that those conditions do not exist among their own people.

**Dr. Sloan** suggested the importance of using only the safety film and taking care that in making pictures inside, the bright light does not burn the patient.

It was reported that a two-reel film on malaria can be secured for \$100 and one on hookworm can be secured for \$60 from the Rockefeller Foundation in New York City. Both of these are the 16-millimeter film.

## OPPORTUNITIES FOR POST-GRADUATE STUDY FOR DOCTORS ON FURLOUGH

DR. E. M. DODD

The aim of this paper is to form a basis for practical information regarding furlough post-graduate study for doctors. I say "basis" purposely, because this is a beginning, and is by no means complete. The collection of material, following the decision of the program committee to have such a paper, was begun rather late. However, even though inadequate, I trust this will be a suggestive start. And I hope that during this session and later there will be further information added, and corrections supplied for what I present.

We should eventually have some material assembled which would pretty well cover the field of such study possibilities in this country, so that the oncoming furloughed doctor can look it up and feel that he or she is finding just about all there is to be had in the way of formal courses.

A few preliminary general statements can be made, and then some practical information outlined:

1. My impression on trying to look the field over is that this country as a whole has much to do in the way of developing post-graduate medicine, and that therefore the opportunities for furloughed medical missionaries may in given cases be disappointing. This statement is based on passing observations for eight years from a Board Medical Office and on some survey material furnished me by Dr. Hume, Director of the New York Post-Graduate School and Hospital. It will always be true that certain work is better done in one place than another and consequently worth travelling long distances for. But at the present time there are apparently only three cities—New York, Philadelphia and Boston (Harvard)—which have anything like a complete set-up of study. Several other places have certain subjects strongly developed—very possibly better developed than in either of these three centers. But the general lay-out is "spotty." There is a dearth of well-rounded centers.

2. Active movements are on foot in this country to increase and improve the facilities for post-graduate study, so that it is to be hoped that the picture will be much changed in the next five or ten years.

3. Formal courses in post-graduate medicine are apt to be very expensive,—so much so that the charges for even five or six months of full schedule would be prohibitive for us. One month's courses, I find, often cost \$100. At Post-Graduate Medical School in New York, even with a generous 50 per cent reduction for medical missionary study, the one month medical or surgical seminar, for example, costs \$75 for us. It may be that something more can be done along this line in the way of reduction of charges at other places, if we made a joint, non-denominational, approach.

We might group post-graduate study for our purposes into three categories.

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1. Formal courses, nearly always at some medical school.
2. Informal and personal arrangements for regular work over a period of time.
3. All other personal and general opportunities, such as occasional lectures, medical conventions, interviews, use of medical libraries, etc.

Since I will deal chiefly with the first of these groups I will take them up in the reverse order.

The last mentioned miscellaneous group is indefinite and does not lend itself to exact treatment in a general paper. The initiative, medical acquaintanceship and good fortune of the individual are the prime factors here. Conspicuous in this group would be the Mayo Clinic for surgery. A few weeks there are highly profitable. A good medical library could justify many days of time spent in this way. Special lectures by medical societies, such as those put on every year by the New York Academy of Medicine, may be of great value. Attendance at Medical Society meetings, such as the A. M. A., the American College of Surgeons, and smaller gatherings, is always to be encouraged, as also the rather new development of circuit lecture courses being given in some Western states. This year, for example, those who are in the East and who wish to broaden their horizon in Mental Hygiene will have a unique opportunity with the first International Congress on Mental Hygiene, to be held in Washington, D. C., in May.

But, when all is said and done, these intermittent or occasional facilities are not the mainstay of our furlough study program. They are valuable *supplementary* opportunities.

The *second* group—the informal, personal set-up—offers considerable possibilities for those who are medically well connected or well backed, but is uneven and individualistic. It has been my observation that much of the best work obtained for medical missionaries on furlough was secured through such personal *entrée*. There are, of course, various pros and cons in this connection. But, without in the least minimizing the value of organized courses, we should remember the possibility of supplementary work of this informal nature, when the organized courses are too expensive, distant, or otherwise impracticable. I remember the remark of a beloved and eminent clinician in New York who said that as for him he learned most of his medicine shaking his finger in the other doctor's face on the street corner! Many furloughed doctors can testify to special arrangements in clinics, hospitals, laboratories and offices by which excellent work has been managed. Obviously this field of opportunities does not lend itself well for general treatment. And this paper will proceed to take up opportunities which are regularly organized opportunities, open to all.

One could go about this topically or geographically. A tabulated



chart which would do for both of these would be the ultimate goal, so that one could glance down a vertical column, for example, for subject matter, and along a horizontal row for locations. I am following the topical plan at present. The order of sequence is not necessarily in order of importance. Since the endeavor is to be practical I have omitted post-graduate opportunities, which necessitate a year or more. The reason for this is, of course, because it is rarely that a furloughed missionary is in a position to put in an absolutely solid year of study. He does well if he puts in a solid eight or nine months. This time element, therefore, rules out of my paper some excellent opportunities at the Mayo Clinic, in some specialties in New York, etc. Moreover, I have confined myself largely to clinical work.

1. *Tropical Medicine.* This is undoubtedly one of the most important of our subjects. Unfortunately this country's facilities in this are still rudimentary, though promising.

(1) A new course is being organized at the University of California by Dr. A. C. Reed, who has had careful preparation. As projected there will be one intensive course of probably six weeks started next fall. And there is every prospect that the school will grow into a strong place for this study. Incidentally, they have started here a short intensive course in hygiene and sanitation for laymen going out to the tropics.

(2) Harvard Medical School has for some time maintained courses for graduates, conducted by well-equipped men. The difficulty, I am told by one or two who have taken the courses, is to secure clinical material.

(3) In New York there is an encouraging beginning on a Department of Tropical Medicine at the Medical Centre, under the direction of Dr. F. W. O'Connor, who needs no further introduction to this audience. But, as the radio announcers say, I will add for the benefit of the invisible audience which reads this report, that he comes to this country after extensive years of experience in various parts of the tropics and on the staff of the London School of Tropical Medicine. Dr. O'Connor has been taking men into his laboratory for a few weeks at a time and giving personal instruction. He is finding that New York is an unexpectedly fruitful reservoir of tropical disease. A teaching department of Tropical Medicine will presently be in full force.

(4) It is to be hoped that the very good possibilities at Tulane, in New Orleans, will some day be organized better than at present, for this ought to be an excellent center for this work. At present it does not seem to offer what we need.

(5) Beyond our continental confines is the comparatively new school at San Juan, Porto Rico, jointly maintained by the University of Porto Rico and Columbia University in New York. This school, which is well conceived, well staffed and well housed, is at some disadvantage of location and expense for most of us, except Latin America, for which area it should prove increasingly valuable. I have no experience with its work, on which to base any further conclusions as yet. I should like to see it tried.

(6) The new Gorgas Memorial Institute, long planned and long delayed, at Panama should be mentioned for the sake of completeness and as something to watch. I am not yet clear what bearings this may have for our purpose. I believe it is primarily a research institution.

(7) Going farther afield, the London School of Tropical Medicine, for the most

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part, still holds, I suppose, its premier position, though certain areas now have a preferred school, for their own problem, as India has at Calcutta. The new and excellent housing of the London School by a Rockefeller gift has given it an added impetus. The good Liverpool School should also be mentioned. For Africa missionaries the Belgian and French schools should be considered.

### GENERAL MEDICINE

New York—Post-Graduate, throughout the year, three months' course, \$450 (\$225 for medical missionaries).

Columbia.

Philadelphia—University of Penn., "basic course," eight months, \$600.

St. Louis—Washington University, month of May, \$100.

San Francisco—Summer courses at University of California and Stanford O. P. D., four weeks' summer course, \$100.

Harvard—(A) Day, six hours, four months, \$100.

(B) Fifteen weeks, two hours a week, \$15.

### GENERAL SURGERY AND GYNECOLOGY

Our common reaction would be, I presume, to turn to the Mayo Clinic. For observation there is no place in the country which offers such a combination of master surgeons, wealth of material, and congenial facilities. Visitation here is open to all and without charge.

New York—Post-Graduate, three months' seminar, any time of year, \$450 (\$225 for medical missionaries).

Columbia.

Philadelphia—University of Penn.

San Francisco—University of California, four weeks' summer course, \$100.

Stanford, two weeks' summer courses in June and July, \$60.

Harvard—Monthly, three hours daily, \$50.

Children—monthly, three hours daily, \$30.

Gynecology—monthly, morning, daily, \$75.

### PEDIATRICS

New York—Post-Graduate, three months' seminar course any time of year, \$450 (\$225 for medical missionaries).

Columbia.

Chicago—Children's Memorial Hospital, one month, \$100.

Philadelphia—University of Penn.

St. Louis—Washington University, month of April, \$100.

San Francisco—University of California, four weeks' summer course, \$100.

Stanford—summer lecture course and O. P. D. opportunities.

Harvard—June, all day, \$100.

Six months or twelve months.

### PUBLIC HEALTH AND PREVENTIVE MEDICINE

This is a subject which has been slow in coming to its own in the scheme of medical missions. But its importance is being increasingly recognized.

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*Johns Hopkins*, at its School of Hygiene and Public Health offers I suppose, the greatest facilities. In personal conversation with Dean Howell some time ago I was assured of friendly consideration of arrangement for individual work for medical missionaries.

*Albany, Harvard, Yale, Columbia* and *Post-Graduate*, and other schools now offer such courses, though I regret that I have not the particulars.

*The U. S. Government* has had short intensive summer courses at some medical schools (University of California, University of Michigan) in the country—information on which can be obtained from Washington, D. C. I have no personal knowledge of these courses. But some of the personnel utilized in the past ought to insure high grade instruction.

*New York City*.—Dr. Peter, formerly of China, tells me that New York City would be a very good place for a man to combine formal courses and a personally arranged program, or simply the latter, through the Board of Health, where there is a favorable entrée.

## EYE WORK

New York City—Courses ranging from one month to one year at Post-Graduate Medical School; New York Eye and Ear; Manhattan Eye, Nose and Throat, and Knapp Memorial.

Philadelphia—University of Penn.

Baltimore—Johns Hopkins, six months' dispensary provision for small number of students; fee, \$50 a quarter.

Harvard—Several courses, mostly monthly.

## OTO-LARYNGOLOGY

New York City—Post-Graduate and Columbia.

Boston—Harvard.

Philadelphia—University of Penn.

Baltimore—Johns Hopkins—limited number in Johns Hopkins dispensary for six months.

Indianapolis—University of Indiana Medical School.

California—University of California (Berkeley)—summer courses, one month, \$100.

Stanford—summer work dispensary; no fee.

## X-RAY

New York City—Post-Graduate; Columbia.

Boston—Harvard—monthly, daily (except Saturday), three hours, \$75–\$100.

Philadelphia—University of Penn.

Illinois—Chicago, Victor X-Ray Company, course in technique.

California—University of California, four weeks' summer course, \$100.

## G. U.

New York City—Post-Graduate; Columbia.

Boston—Harvard, four courses, monthly, daily.

Philadelphia—University of Penn.

California—University of California, four weeks' course, \$100.

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### OBSTETRICS

New York City—Post-Graduate.

Boston—Harvard, monthly, two hours, \$40.

Philadelphia—University of Penn.

Dr. Lida Stewart Cogill can give especially arranged courses in Obstetrics at the Hospital of the *Woman's Medical College of Pennsylvania*, preferably during the summer months, as there is more available material then for practice. The duration time and fees are to be arranged with her through the office of the Registrar of the College.

California—University of California.

### SKIN AND SYPHILIS

New York City—Post-Graduate.

Boston—Harvard, monthly, two and one-half hours, \$40.

Syphilology, monthly, three hours, \$50.

Philadelphia—University of Penn.

California—University of California, summer course, one month course, \$100.

### PHYSICAL THERAPY

This is a relatively new field as such, though apparently attracting considerable interest of late.

New York City—Columbia (Medical Centre), course of eight weeks, given three times a year, \$150.

New York City—Post-Graduate.

Chicago—Northwestern, one month given four times a year.

New Haven.

### NEURO-PSYCHIATRY AND MENTAL HYGIENE

This whole field, of such growing recognition, may be said to offer quite a variety of openings, though not necessarily many organized graduate courses. There are various places in the larger cities, where different types of work could be observed. My definite information is limited.

The Mental Hygiene Association at 370 Seventh Avenue, New York, is a headquarters for information and literature. A call at their offices should furnish some good orientation in this general field.

New York City—Post-Graduate; Columbia.

Baltimore.

Berkeley—University of California, one month summer course, \$100.

Harvard—Psychiatry, monthly, daily, \$50.

Mental Hygiene, two months, two mornings, two hours, September and May.

May I repeat that I hope this collection of material will be pushed much further before another of our biennial conferences.



## HOSPITAL PROBLEMS

T. DWIGHT SLOAN, M.D.

To paraphrase an old adage, some men are born administrators, others achieve administrative ability, while some have administrative duties thrust upon them. Most medical missionaries, as well as the speaker, belong to this last class. Few give administrative work a thought during their period of preparation for foreign service. However, a majority find themselves compelled to shoulder large administrative burdens from the moment they take up their work. Moreover, they have to work out their problems for the most part unaided, unless they are fortunate enough to be associated with one of the larger and more adequately staffed hospitals.

It will be our purpose in this paper to deal with the administrative rather than the professional aspects of the work of the medical missionary and to indicate certain of the general and special problems with which he must necessarily struggle. Some of these problems relate to the auspices which furnish his support. Others are connected with his environment. This will be quite evident even in a superficial glance at the conditions under which he is compelled to work. A majority of his problems, however, are common to all hospital administrators, with, of course, special local intensities.

As a preface to this study, we wish to remind you of the report on the scientific efficiency of mission hospitals in China which was compiled from individual reports from about 200 of these hospitals and which was presented in 1920 to the Annual Conference of the China Medical Missionary Association. This report brought out strikingly the severe handicap both in personnel and equipment under which many of the mission hospitals were working.

There was but one foreign or foreign-trained physician in 80 per cent of the hospitals reporting. More than one third of the hospitals had no nurse whatever, while an equal number were without hospital bedding. Similarly 37 per cent depended on the patients' friends for all nursing care. Fifty-eight per cent were unable to furnish hospital clothing, while half of the hospitals seldom or never bathed their patients. Forty-three per cent had no laundries. Thirty-seven per cent had no screens for protection from flies and mosquitoes, and thirty-six per cent had neither septic tank nor drainage for sewage. One third of the hospitals had no pressure sterilizer for solutions or dressings. Thirty-one per cent had no laboratory. Only 13 per cent were equipped with an x-ray plant.

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Running water was available to only 6 per cent. Sixty-five per cent were without isolation wards.

While there has been much improvement in certain sections since 1920, conditions due to almost continuous civil wars have prevented any such general improvement of hospital service as was expected when this report was issued.

The report that has been brought to this conference of the survey made last year of medical missions in India emphasizes again the shortage of physicians and nurses and the inadequacy of equipment in the hospitals in that great country, and urges that the present general policy should be to make the work already opened more efficient.

Appeals from Africa and from the Near East still further establish the inadequacy of staff and equipment in the scattered hospitals in those important areas.

Enforcing these statements is the report of the Jerusalem Conference on the present need. This conference, held in the spring of 1928, states in its findings:

"While there is a call for more mission hospitals, the greatest need at the present time is that existing mission hospitals should have more and better equipment and increased staff in order that the work may be more effective and not inferior to any other work in the countries concerned. Lack of proper equipment and staff not only cripples the work but has a discouraging effect upon the workers, lessening their initiative, lowering their professional ability and decreasing the power of the Christian witness. Without sufficient staff there is not possible that absence of hurry which is essential for the personal contacts which are of such vital importance.

"There is a serious shortage of medical missionaries in all fields where medical mission work is being carried on. For lack of doctors, some hospitals within the last few years have had to be temporarily closed; others have been understaffed and expansion has been hindered. This might be avoided in some areas by closer coöperation of missions working in the same area."

There is no doubt that the first serious problem that faces the administrator of a mission hospital is inadequate support. He has high ideals of the type of hospital service he would establish. He believes in sanitation thoroughly. But he appeals in vain to his Board for the necessary funds to develop his work. A large majority of the men and women who direct the work in these institutions do not willingly consent to such conditions as were enumerated by the reports to which reference has already been made. Missionary physicians and nurses appreciate the need for a trained staff and all that goes with such a staff. They are eager for running water, sanitary plumbing, electric lights, good heating system, refrigeration, screens, well-equipped operating rooms, convenient utilities, adequate linen and bedding, sanitary furniture, well-furnished wards, laboratories, x-ray, well-equipped kitchens, laundries, and all

possible aids to doing a worth-while piece of work. In the meantime they carry on as best they can with insufficiently trained staff and meager equipment in makeshift quarters. To a few there comes the joy of working in a good plant with satisfactory equipment and with competent assistants, but to the majority only the sadness of "hope deferred that maketh the heart sick."

Adequate support can only come to mission hospitals after they have become the property of the Christian nationals. When they have become indigenous, controlled by national rather than foreign trustees, they may begin to hope for large local support such as we know in Europe and America. A local board, representative of the community interests, which assumes the responsibility for forming the policies of the hospital would presently feel obligated to provide the necessary support for its activities. It may be a long time, however, in any given instance before the Christian nationals will be ready to assume such support. This will depend largely on their economic position, their influence, and their appreciation of the worth of the hospital. Some hospitals may become self-supporting, but this could only be done by rather strictly limiting the amount of charity work done, or by providing a less satisfactory type of service.

The second problem we shall consider is the untrained staff. Only those who have actually experienced it can appreciate the difficulty of assembling a competent hospital staff for the average mission hospital. Trained workers are so scarce as to be almost negligible. For practical purposes they simply do not exist outside the missions. The physician in charge usually trains his own assistants. If he is not fortunate enough to secure a trained nurse who can teach others, he has to train nurses. Some women physicians like Dr. Mary Stone, formerly of Kuikiang, now of Shanghai, have been particularly good at it. However, most physicians find that training nurses is difficult. The hospital administrator must also train admitting officers, pharmacists, laboratory technicians, clinic helpers, operating room assistants, anesthetists, business office help, mechanical help, and in addition be able to give special pointers to his matron, laundryman and cook! It would be difficult to exaggerate the appalling ignorance, superstition and harmful tradition that must be broken through before he can begin to transform a green recruit into a useful assistant.

A third problem of the hospital administrator is the primitive sanitary conditions about him. Often he is faced with an enormous task when he wishes to establish sanitary practice within his own institution. The people about him live in houses that are often dark, filthy, and poorly ventilated. Water is polluted and sewage stagnates undrained. Vermin and disease-bearing insects abound.

Latrines are largely uncovered and food is unprotected from flies. The night-soil when used for fertilizer not only offends the sense of smell, but also spreads parasitic infections. Before the speaker went to China he thought the Americans great spitters. They cannot faintly approach the Chinese in this practice. Small wonder tuberculosis is a great scourge! There are no quarantine regulations except where foreign influence has forced their adoption, and because of this absence, epidemics are frequent and uncontrolled except by natural laws.

Under such circumstances measures for insuring the cleanliness of plant and patients become matters of primary concern. Cleanliness presupposes an adequate supply of good water and satisfactory sewage disposal. It also predicates sufficient staff to take care of the patients. On admission patients must be bathed and furnished with clean hospital clothing and bedding. The entire plant must be kept scrupulously clean. This includes not only the wards and operating rooms but also the dining rooms, kitchen, laundry, and living quarters for the hospital staff. Screens are required to guard against flies and mosquitoes. Provision should be made for sterilizing the clothing of the patients before this is put away. Furthermore, it is important to provide facilities in the laundry for boiling or steam sterilization of the linen which is in the process of being laundered.

An adequate supply of patients' clothing and bedding must be provided. One hospital solved its mattress problem by filling cotton mattress covers with clean cut straw. After the discharge of a patient the straw was dumped and burned, and the mattress cover laundered and then refilled with clean cut straw. Such a mattress, while unsuited to luxury-loving New Yorkers, was quite acceptable to patients who had all their lives been accustomed to sleep on hard boards.

Other hospitals have solved the problem differently, but the main point is that the method does not matter so long as it insures cleanliness, and is consistent with the comfort of the patient and the resources of the hospital.

A fourth problem is the clinical laboratory. No hospital can do really satisfactory work without a minimum of laboratory facilities. National technicians soon become quite expert in the use of the microscope for making blood counts, examining smears, finding malaria and other parasites, and in examining stools for ova, parasites, blood, etc. Similarly they readily learn to do routine urine examinations and to perform most ordinary laboratory procedures. The hospital without a laboratory is like a man without his eyesight groping around by means of his other senses.



The fifth problem I shall mention is the purchase and storing of supplies. For local purchases a native buyer is indispensable. Even if he takes his commission he can buy far better than the foreigner. In making purchases abroad the mission hospital superintendent is often "too poor to be economical." When purchasing gauze, for example, if he can buy in quantity he can secure large discounts. The same is true of many other supplies, as cotton, adhesive, corks, bottles, etc., but often he cannot possibly buy in large enough quantity to secure his discounts. The storage of perishable supplies in a hospital without refrigeration is a problem of no mean proportions in itself. It becomes a real calamity when one, far from the source of supply, wishes to keep a stock of sera, vaccines and antitoxins, but cannot provide the means for keeping these chilled.

Among the *special* problems of the mission hospital is the water supply. Few mission communities have any sort of running water system. Most hospitals must supply their water from streams, wells and cisterns. Wells and cisterns require the greatest care if they are to be kept clean. The artesian well has solved the problem for a few. Drinking water must be boiled and filtered. Some hospitals solve the running water problem by constructing large tanks at the top of their buildings and piping the water from the tanks to the points where it is to be used. The water is pumped into the tank as required. In times of drought water shortage becomes a real peril to many mission hospitals. The speaker recalls one instance when it was necessary to construct water carts and to conduct nightly excursions to neighboring wells to keep the hospital functioning.

A second special problem is the heating system. It is impossible to properly examine patients in unheated wards in cold weather. Many mission hospital administrators compromise by heating parts of the hospital as, for example, the operating room and dressing rooms. They should at least add the waiting and examining rooms. Where possible the entire plant should be heated. The type of heating must be determined by the demands of the individual plant.

Bearing in mind that the average mission hospital is small, we have rather assumed that a power plant adequate to provide heat, light, power and steam for sterilization, laundry, cooking, etc., would be more than its budget could stand. But no hospital can do its best work without a minimum of power facilities.

Lighting, like heating, constitutes a special problem for the mission hospital. Often there is no electric current available. Many expedients have been tried, but nothing seems to be so satisfactory as electric light. Some hospitals generate their own current. A few produce sufficient current to operate the x-ray plant as well.

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Time would fail us to speak of the many problems, linguistic, dietetic, diplomatic, arising out of the social customs and habits of a strange people; of struggles to coöperate with the local authorities in promoting public health; of efforts to institute quarantine; of the difficulties met in caring for the insane; of attempts to provide for the care of tuberculosis patients, and many other similar problems.

We conclude, therefore, by emphasizing our belief that the future policy of the mission hospital should be to strive for efficiency rather than for quantity production. Mission hospitals are judged, as other hospitals are, by their success in the diagnosis and treatment of disease and by their contribution to medical education and to community health. They should no longer be thought of merely as the entering wedge, subordinated to the evangelistic purpose, but as institutions justifying their independent existence by the Christian service they perform in the scientific study and treatment of disease. The results of their work can be evaluated by anyone whether he is Christian or non-Christian. Consequently the mission hospital should always aim at nothing less than the best possible service. Moreover, the one in charge must set the example to his staff in eagerness for improvements, in industry, in accuracy in detail, and in devotion to his work; and all in the spirit of the Master whom he serves.

## PRACTICAL DENTISTRY ON THE MISSION FIELD

MORTON F. YATES, D.D.S.

The medical missionary is certain to have presented to him for diagnosis and treatment many problems by missionaries under his care which may be classified as oral disease, and which in the homeland would be the duty of the dentist to treat.

The fact that the missionary in question is often many days' travel from a dentist makes it most imperative that such care should be given by the medical missionary. To adequately diagnose and treat such conditions makes it very necessary that the physician should have a general knowledge of the pathological symptoms common in the mouth, and their relation to the general health of his patient.

Let us for convenience classify such conditions as:

1. Pathology in the teeth.
2. Pathology in the investing tissues.

The most common and fundamental cause of all the progressive conditions which affect human teeth is dental caries (decay). Dental caries is the initial step which sets the stage for all the subsequent steps of systemic infection resulting from pulp involvement. Caries is common to all mankind, especially to us of the Western World who partake of a highly refined diet, heavy in carbohydrate foods and on the borderline of adequate mineral and vitamine supply.

It has its inception in enamel surfaces, especially in regions where calcification is incomplete. Pits and fissure on the occlusal surfaces of bicuspid and molars, just gingival to the contact points between the teeth and at the gingival or gum margins of teeth usually on the buccal and labial surfaces. Any location on the enamel surface of the tooth where it is possible to introduce a dental explorer is indicative of caries. Dental caries unchecked rapidly approaches to dental pulp setting up an inflammatory (hyperemic) action on this delicate organ whose blood supply under normal protected dentin is quite adequate, but when subjected to irritation of chemical, thermal or bacterial action results in hyperemia of the pulp and subsequent death of the organ from strangulation of its vessels.

This process may be accompanied by severe pain (toothache), or it may proceed without symptoms to complete death of the pulp and infection of the periapical bone. It is such periapical bone infections that are known today to be the focus, i.e., "the starting point of a disease process," such as rheumatism, rheumatic fever, various

types of heart involvement, disturbances of the joints, muscles and other tissues.

The time of greatest susceptibility to caries is in youth and adolescence, and makes it most imperative that our missionary children should have careful supervision during those years when the progress of this devastating disease is greatest, and its prevention most important.

All pits and fissures occurring in the teeth of these children should be sealed against further progress or treated with silver nitrate to prevent extension.

Pathology in the investing tissues includes periodontoclasia (pyorrhea), a progressive disease of the supporting tissues, both the alveolar process and gingiva usually accompanied by loosening of the teeth due to the loss of bony support and the products of bacterial action. This condition is usually incident to middle life and is today a most common and distressing disease.

More recently another problem of very serious consideration is Vincent's infection of the oral mucous membrane commonly called trench mouth. This is a condition common to all ages, even appearing in the mouths of young children.

These pathological conditions of the investing tissues are also quite able to contribute to processes of general systemic infection and in the case of Vincent's infection the involvement of the tissues of the nasal and pharyngeal passages.

The control of these two types of oral disease is the most important factor in maintaining oral health and obviously general health as well, for as the mouth is the gateway to the body, the beginning of the complicated alimentary tract, it naturally follows that any impairment of the masticatory mechanism will cause serious disturbance in the process of digestion, assimilation and even nutrition. I am sure the fact of the serious importance of the oral health of our patients and the possible absorption of infection into the system from these foci is quite apparent to all the medical profession, for the dentist is constantly having referred to him many cases from physicians, with definite symptoms of systemic infection, but whose origin are not clear. Following the removal of non-vital teeth with periapical disease these systemic symptoms disappear.

What, then, can the medical missionary do in an attempt to properly diagnose and treat, if even temporarily, these cases with oral disease?

First, every missionary under his care, and this should most certainly include the children, should have as a part of his regular, annual physical examination a most careful oral examination and proper records made as to the conditions found respecting the teeth,



and the investing tissues. All cavities should be noted. All displaced and lost fillings, loose bridge abutments, all teeth carrying crowns or bridges, especially those crowned with gold, particularly if the patient appears to be suffering from any systemic condition of remote origin. These crowned teeth and all non-vital teeth should be subjected to radiographic examination, if possible, and their apical conditions compared with known vital teeth. Any tooth giving symptoms of soreness, to percussion or to heat, must be considered as containing purulent pulps which may involve the apical bone.

All teeth whose periapical bones show evidences of rarefaction must be very carefully considered as potential foci of infection, which may be contributing to systemic absorption. It has been said that it is more important to know what kind of a patient has a disease than to know what disease the patient in question has. This statement is most pertinent to these cases where periapical infection and resorption is evident by radiographic examination, for those patients whose resistance to infection is poor, in other words patients of high susceptibility, must be relieved of all foci which would surely tend to lower their general resistance.

In deciding which teeth to retain, and which to extract, we begin with a classification not of the teeth but of the patients. We place our patients in three groups, or classes:

Group 1. Patients in good health with no evidence of systemic disease.

Group 2. Patients who are definitely below normal, sick persons, if you will, those patients with so-called degenerative disease; diseases of lesion-forming organisms, particularly of the streptococcal group.

Group 3. Borderline patients with more or less protracted systemic complaints of feeling weak or not up to standard, conditions characterized as idiopathic, neurasthenic, hypotonic.

Are there any such on the mission field? I feel certain that after a strenuous term of service there are many who would come in these two last named groups.

We divide all cases of dental pulp involvement in two general classes:

Class 1. Uninvolved teeth. Those free from disease so far as may be radiographically discerned.

Class 2. Involved. Those teeth about which there is definite radiographic evidence of pathologic changes in the periapical bone.

The only non-vital teeth that should be with safety retained in any patients' mouths are those in which the apical cementum and pericementum are still vital. This makes necessary the extraction of

all non-vital teeth where radiographic evidence shows a picture of apical resorption, the results of denuded cementum, or where the periapical involvement is of a cystic nature. Such a resorption of the root end of a tooth appears quite clearly in the radiograph as a roughening of the tip of the root, and indicates that a dissolution of the tooth cementum is taking place due to the infection present about it.

Extract all pulpless teeth for Group 2 patients, those who are very definitely below normal in physical health and where no chances should be taken with an already overtaxed resistance.

Extract all Class 2 teeth, those with involved dental pulp conditions, for Group 3 patients, and only those cases of mild irritation which can unquestionably be relieved by therapeutic measures, of the uninvolved Class 1 type. Even if a decision is made to retain such a tooth it should be carefully checked up by radiograph at intervals of six months, noting carefully any signs of apical rarefaction.

By the above general classification, we have eliminated a very large percentage of teeth with a history of disease, and radiographic evidence of apical bone involvement. Maxillary teeth, showing signs of apical disease, too closely associated with the maxillary sinus should most certainly be extracted to prevent infection of the antrum which is the line of least resistance for the products of bacterial action.

All that has been said applies to patients in the homeland where dental service is always available at the shortest notice. How much more, then, does it apply to our missionary folk located as they are in districts far removed from dental service, and where neglect of such service may cause serious conditions to arise. It is a well established fact, from my own observation, that many so-called, mildly chronic periapical infections which, in the homeland, would never offer serious problems for consideration, will under changed climatic and environmental conditions become acute with most distressing symptoms, as well as the danger of general infection following. If this, then, is an accurate picture of the dangers of retention of these non-vital teeth, with periapical disease well established, the medical missionary would do well to give most careful consideration to those under his care, working under the strain of service on the mission field, especially when any remote physical symptoms are present the origin of which are questionable.

Now let us consider pathology in the investing tissues. The two outstanding types of such disease are:

1. The slow developing type called periodontoclasia (pyorrhea).
2. The acute inflammatory type, Vincent's infection.

This first type, periodontoclasia, is due to a series of conditions;

often, traumatic occlusion, i.e., excessive striking on teeth in certain regions will bring about a weakening of the bony support, and set the stage for the subsequent conditions that follow. Systemic acidity, faulty mineral metabolism, insufficient vitamin supply, lack of proper mouth hygiene, all play their part in the inception of this condition. This disease of the investing tissues, commonly called pyorrhea, is easily recognized and is usually incident to middle life, characterized by tissue resorption, loosening of the teeth, bleeding of the gums, a typical fetor of the breath, a destruction of the bony support of the teeth, which when well resorbed makes mastication painful and difficult. The characteristic signs of advanced pyorrhea is an apparent elongation of the teeth.

The more acute disease of the oral mucous membrane, getting to be alarmingly common today, is Vincent's infection or trench mouth. It is common to all ages. A smear taken from the gums or from pockets between the teeth and stained with methylen violet for three minutes, after fixing the smear, and examined under an oil immersion lense will, if Vincent's infection be present, show great quantities of spirillum and fusiform bacilli. The presence of these two organisms in large numbers, piled up on each other, plus the clinical picture; red crescents in the mucous membrane, above the teeth, a grayish slough all over the surface of the gums, with great tendency to bleed and collections of dead tissue about the teeth, and extreme tenderness to touch, makes the diagnosis of this condition quite certain.

I have tried briefly to outline some of the diagnostic points incident to these two types of oral infection. Now as to the treatment that can be given by the medical missionary when it is impossible for his patient to visit a dentist.

Caries. All cavities, displaced fillings, should be filled on discovery with a good grade of copper cement. All loosened abutments of bridges should be recemented. This may necessitate the removal of the other abutment to make it possible to properly reset the bridge.

In cases of cavitisa, or displaced fillings, all decay of the soft variety should be spooned out of the cavity. The tooth should then be isolated by placing cotton rolls between the cheek, for the uppers, and the cheek and under the tongue for the lowers, the cavity dried out, wiped out with a small pledget of cotton that has been dipped in phenol, then wiped out with cotton that has been dipped in alcohol to dehydrate it, then thoroughly dried in preparation for the insertion of the cement. This should be mixed on a clean glass slab to the consistency of plastic putty, and inserted in the cavity, care being taken to build the tooth up to proper occlusal contact, and to contact with the approximating tooth or teeth. Such a procedure is not

difficult to accomplish and would be of very definite service in checking further advancement of the process of decay and thus protect the pulp from irritation and death.

Very deep cavities accompanied by toothache, sensitiveness to heat and cold, should in the same way be protected from moisture and filled with a thick paste of zinc oxide and eugenol. If, following such treatment, there is a subsidence of the pain, part of the surface of the zinc oxide filling should be removed and a cement filling placed in the cavity to make it more permanent.

As has been previously stated all teeth showing radiographic evidence of periapical disease should be unquestionably extracted as a safeguard against systemic infection.

The treatment for pyorrhea is too complicated to be attempted, but those teeth which have become extremely loosened because of loss of supporting bony tissue, and which are very tender and make mastication painful and difficult, should be extracted.

Vincent's infection can be treated and greatly relieved by daily applications of Loeffler's methylene blue, until the ulcerations are cleared up, and the home use by the patient of one teaspoonful of sodium perborate in three-fourths glass of water, five to six times a day. A weak solution of chromic acid may be substituted for the dye, but must be very carefully used not to cauterize the tissue. The cheek and tongue should be protected from the dye unless these tissues are involved. Besides this a very generous use of orange juice and good mineral foods will greatly speed up the recovery of these cases. No oral surgery should be attempted while this disease is present, nor should a general anesthetic be given because of the danger of pharyngeal infection.

The stubbornness of response to treatment of these cases of oral infection, such as Vincent's and periodontoclasia, in the light of recent research had clearly indicated that their origin is deeper than the lack of proper care of the hygiene of the mouth, or the acquiring of organisms from some outside source. There is now a very definite belief that the predisposing cause is within the body itself. It has been found that these conditions are accompanied by faulty metabolism, the result of incorrect diet. Such a simple corrective as a pint of orange juice a day has given satisfactory evidence of improvement of these lesions of the oral cavity. Even caries of the teeth has been arrested, when already established, when a careful and scientific study has been made of dietary deficiencies. Mrs. Mellenby has proven beyond contradiction by her most valuable work that cases of well established caries have been checked by a proper reestablishment of mineral supply, and adequate vitamin supply.

The medical profession should give most careful study to the



dietary requirements of the cases of pregnancy under their care that the patient receives additional supply of calcium and other minerals which are essential to bone formation, and this obviously includes tooth development as well. The six-year molar, that most important permanent tooth, and on whose integrity depends proper arch development, is completely calcified, as far as its coronal portion is concerned, by the fifth month of life. This means that most of the building process has been going on during foetal life. Is it possible that the physician has been so much concerned with the mechanics of delivery that he has neglected the need of sufficient mineral supply as well as adequate vitamin food for the pregnant woman?

Today a much closer coöperation exists between the physician and the dentist relative to dental care and the acquiring of these minerals necessary to bone building. The old adage, "a tooth for every child," has been forgotten, and those factors that will preserve the teeth of the mother, and will insure proper dental development for the child, are the things to be safeguarded.

In our diagnostic work at Harvard Dental School, and in institutions such as the Forsythe Dental Infirmary, diet studies are yielding valuable information and data that will, I am sure, protect the dental health of our young patients and will contribute to sound, healthy bodies as well.

These, then, are some of the problems of oral disease that the medical missionary will have to handle on the field with all the dangers of systematic involvement that are associated with their progression. Many of such cases are the direct result of the lack of proper dental service in the homeland.

I most strongly believe that it should be the part of the physical examination given every candidate for service on the foreign field, as well as for every missionary on furlough, that he be subjected to a most thorough dental examination including full mouth x-rays. This is not being done at the present time. The candidate is referred to his own dentist, and the service that is given him is the same that would be given any patient who might be expected to return again in six months for examination and treatment. The fact that he is to live in many cases in a foreign land, where adequate dental service is not available, is not properly taken into consideration. Only the most permanent type of work should be done for him, work that will stand the wear and tear of years. All questionable teeth should be extracted and proper provisions made to supply these losses with comfortable, well-fitting restorations.

This is a factor that has been badly neglected in the past, and much distress to the missionary himself, as well as to the physician in whose care he will be, might be obviated if this attention were

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given prior to his departure for foreign service. If I could sufficiently impress the medical directors here today with the importance of this preparation I am sure a great deal of lost time from the duties of the mission field, could be prevented. Any dentist will not do here in the homeland to prepare the candidate for this type of dental health. Such a man must be found who realizes the exactments of service and the need for very resistive and durable restorations, and one who fully realizes the importance of focal infection. I am constantly having come to my office in Boston missionaries on furlough whose mouths are the result of this lack of understanding care, and where great harm has been done by the temporary type of work that has been attempted. Then again, from the experience of dental service on the mission field in a city to which many missionaries come for language study, the same condition prevails. The mouths were supposedly put in first-class condition prior to departure to the field, but almost immediately upon arrival work must be commenced, resulting in loss of time from language study, and in some cases physical impairment.

I cannot too strongly urge this revaluation of adequate dental preparation for candidates for mission service, that a study be made at once to correct the conditions as they exist today. It is most important and will very definitely save a great deal of time and distress to both the new missionary and the medical worker who will be responsible for his care on the field.

The instruments and supplies that should be part of the equipment of all medical missionaries on the field, whose patients are far removed from dental service, should include:

- Two good dental mouth mirrors.

- Cotton pliers.

- Three explorers.

- Two types of plastic instruments for inserting fillings.

- Cement spatula and glass slab for mixing cements.

- Spoon excavators for the removal of soft decay.

- Dental cotton rolls (small size), absorbent cotton.

- Smith's copper cement (pearl gray).

- Phenol, alcohol, iodine, zinc oxide, eugenol.

- Clove oil.

A dental engine is a useful part of any hospital equipment, but is not absolutely necessary.

Several sets of universal extraction forceps.

It should also be part of the services of the medical missionary to oversee the oral health of the native staff engaged in mission work, and such relief work as can be done for the natives themselves, presenting cases of very definite disease.

I can see no reasons why Vincent's disease should not be present among the native population of other lands as well as here in our country. We know that suitable measures for mouth cleanliness are not attempted among these unfortunate folk. Proper advice and instruction for oral health should be given, especially in mission schools. Toothbrush drills should be instituted as a general health measure, and regular examinations of the mouths of these children made to insure good dentition. Many of these children in our mission schools will be the native leaders in the years to come, on whose shoulders will rest the burdens of mission management, and their oral health should be safeguarded now in these developmental years. Toothbrushes can be obtained in many foreign lands today at very low cost, and the use of this measure of cleanliness should be encouraged.

Yet this task is too great for the medical missionary to ever accomplish, and this leads me to the point of the great need of trained native dentists.

All of the larger universities on the foreign field should have departments of dentistry for the training of native dentists. In China at present there are hundreds of native dentists, so-called, who have taken a snap course, Japanese-trained, to equip them for this service. Needless to say, their preparation is far too elementary, and their knowledge of the fundamentals of medicine and medical training is entirely neglected.

In that great country of 400,000,000 people, West China Union University is the only school where an adequate course in Western dentistry is being given. This, from a geographical point of view, is most absurd, for such training should be given in a more central location, nearer the coast where more students could benefit by it, but through the activity of the Canadian Methodist Mission and their vision for dental service in the field in which they work, a most excellent course is already being given. Our hospitals in Szechuen are going to be well supplied with well-trained dental men of high character and skill, and their contribution to the cause of Christ through service given in His name will be a very important one, but what of the other fields where such training is not provided at present? Mission Boards should consider the establishing of such departments in the larger universities in which they are at present interested, that this important type of health service may be included in mission activity.

Much of our work today is being taken over by our native brethren, and we are all happy to have it so. This makes possible the introduction of other types of work which we Westerners are able to give, and which will be very important factors in eliminating disease, and rearing strong bodies.

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I am keenly interested in the institution of this phase of mission service, and am sure that there are those here in the homeland whom the Lord has blessed with material things who would be glad to make possible such teaching, and the equipment necessary for the same. If dentistry were eliminated from our land, would it not handicap our efficiency greatly? Does it not play an important part in our ability to carry on our daily tasks more effectively, and certainly more comfortably? Why, then, in those lands where suffering and distress are the common lot of all, should we not include this sort of service in His name?



## HOSPITAL EVANGELISM

HYLA S. WATTERS, M.D., D.T.M. AND H.

When the disciples of John came to Jesus with the question, "Art thou He that cometh or look we for another?" He replied not with argument, but with evidence: "Go and tell John the things which ye hear and see." And what were the things that John was to be told? "The blind receive their sight, and the lame walk; the lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good tidings preached unto them." He mentioned His works of healing, then the conquering of death, and then, as a greater thing even than this, the fact that He was meeting the spiritual needs of those who sought His help. We know that in at least one case He set aside an evident physical need as of lesser importance, so that it was not until after the sufferer had been assured of the forgiveness of his sins that Christ said to him, "Arise, take up thy bed, and walk." There is among the Negro spirituals a verse that gives expression to the wonder of this service in the hearts of a needy people:

"Did ever you see the like before?  
Oh, my Lord!  
Religion preached unto the poor!  
Yes, my Lord!"

When in the fervor of awakening national consciousness various groups come to question the worth of our work and service among them, there are no arguments so convincing as evidence. And they rightly demand evidence similar to that which our Master gave. Do the blind receive their sight? Do the lame walk? Are the lepers cleansed? Do the deaf hear? Are the dead raised up? These tests we may meet to some degree, for in cholera epidemic work even those who seem dead may be restored to life. But those who question do not stop here. They ask the last question also. Are good tidings preached unto the poor? Have we, after all, a message that really meets the varied spiritual needs of the many who come to us perplexed and distressed and discouraged? And while we cannot fail to meet the other tests, we shall fail in our deepest purpose as mission hospitals if we cannot meet the needs of those who ask this question. For there are many throughout the lands we serve who are asking in sorrow of heart the old question, "What shall it profit a man if he gain the whole world and lose his own soul?" And what shall it profit a man if he be healed of his physical ills and in his heart still

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eat bitterness. And who of us has not prayed in the spirit of the verse:

"But some have more sin than fever,  
And some have more grief than pain.  
God help me make whole both body and soul  
Before they go out again."

For instance, there came into our hospital a very dapper-looking official in khaki. Since he held the office of tax collector, we called him Matthew. When he had been in the hospital some time, he sent for our Chinese pastor, and asked, "I wonder whether this Jesus doctrine that you've been telling about wouldn't help me to get rid of some of the things that I don't want in my life?" Asked what they were, he explained, "Well, first, there is opium. As you know, I came here to break opium, hoping to get back my position which I lost under the new government ruling forbidding opium smokers to hold office. Then there is gambling, and drinking, and smoking, and immorality." Matthew put them all in the same class. Of course the pastor assured him that the Jesus doctrine would help. A few days later, Matthew had a gold ring made for himself. It bore the characters of his own name, and in addition two more characters meaning "Born again." And we who saw the change that he underwent in those weeks knew that he was truly born again, and that the medical service was the least of the benefits he had received.

Who are those to whom we must give the good tidings? First, obviously, our patients, for they are the ones who come seeking our help. And often enough they come to us, in the words of the Scripture, "out of great tribulation." But with them come often enough their friends or relatives, and these have usually shared in the tribulation. A mother coming into the hospital with a sick child, a son that has trudged across country bringing his aged father on his shoulders, a soldier sitting up night after night by the bedside of his wounded buddy, these also are anxious and sick at heart, and usually more than eager for any good tidings that we may have to give to them. Another group eager or curious to hear our message is the ever-present fringe of by-standers, always asking in their minds, "What are the foreigners doing, and why do they do it? And what is the psychology back of it? And what does that have to do with us?" The neighbors of the hospital, silently watching day after day, wandering in occasionally to look about or to attend a chapel service, are often the source of information for patients arrived at the gate but hesitant: "What sort of place is this? Do they really help?" And there is another group, so ever-present that at times we forget

their need for the good tidings we are giving: the coolies working about the hospital, the carpenter, the goat-boy, the night watchman too sleepy by day to attend services, the ricksha-puller, the sewing man,—these may work in the hospital for years, and through their very nearness and familiarity be overlooked and practically untouched unless someone remembers to make a special effort in their behalf.

One day it occurred to some of us that the small boy who looked after "Capella," the pioneer milch goat of our hospital herd, was one of those being so neglected. We asked whether he would like to learn to read, and, getting an enthusiastic response, gave him one of the tracts used in the ward—a sheet of blue paper with the verse that begins, in Chinese, "God loved the earth people so much . . ." We taught him the first five characters, and told him to say them over and over. Later in the day we found him in tears. "That precious paper that you gave me, I laid it on the ground, and the goat ate it—but it *did* say that God loved the earth people, didn't it?" That lesson he was not going to give up. Of course we gave him another sheet, and told him that since Capella also was interested in it his pocket was a safer place for it than the ground!

And what is the message that we must give to all of these? What are the "immortal tidings in our mortal hands"? It is obvious that our message will vary in its form and expression with the individuals we serve, and with their background of thought. A sick Buddhist monk with his wealth of Oriental thought, a college student perplexed by his contact with Western materialistic philosophy, a rice farmer with his more or less simple worship of the Heaven that controls sun and rain and gives the harvest, a country mother in terror lest the spirit-grabbing devil she has seen depicted in temples may carry off the soul of her child,—each will need a special presentation. And it is this endless variation that gives to our evangelistic work much of its fascination. And who of us has not sometimes thought in desperation, "Ordinary problems I have met, but what help have I for a person in a situation like this one?"

There are certain rules that can ordinarily be followed. Jesus' own teaching to the people in general avoided theological complexities and emphasized simple truths. And in general the more closely we follow Him in this the more clearly we shall be understood. We have all heard zealous but misguided evangelists preaching abstruse doctrines over the heads of simple hearers, and have sorrowed for the hungry sheep that looked up and were not fed.

There are certain teachings, the same that Jesus gave to His hearers, that are always needed and that, while their depths have never been fully sounded by the great thinkers of the centuries, may

still be grasped by the simplest hearers. Here are a few of these: Instead of a complexity of gods, one true God, who is not a distant and indefinite power, but a Heavenly Father who, as the Chinese idiom expresses it, "loves the earth people," and who cares for every individual and wants to help him. A Savior, whom the Heavenly Father sent to show us Himself, who cared enough for mankind to live among us and to die for us, who conquered death for us and is still the great Friend of every one of us. The method that the Heavenly Father has thought out about sin, so that the power and the burden of it may both be taken away. The help that our great Friend may be to us in our living, in guiding us and strengthening us from day to day. The fact of prayer, that great privilege, and especially the prayer that our Lord taught, which expresses so much of our need for God and dependence on Him. The home that the Heavenly Father has prepared for us, beyond the reach of sickness and death and sin and sorrow and the need for material things. The equality of men and women, rich and poor, in the Kingdom of God, for whose realization on earth we may work. Of course the teachings will change with the varying beliefs and even moods of the individual workers, and with the range of comprehension of the hearers, but all of us realize in theory, though we may forget it in practice, that the closer we keep to the teachings of Jesus the better headway we shall make toward helping people to understand and follow Him.

The methods of giving the message must of necessity vary with varying conditions. A system that would be perfectly suited to a large institution in Calcutta, for instance, would probably be quite impossible in a small hospital in the African bush. Probably it is right that the greater part of the discussion about hospital evangelism usually has to do with methods and details, for it is here that we must be continually ready to adapt ourselves to changing conditions both in the hospital and outside, and it is here that we all have most to learn from the experience of others. The summary of Medical Missions in India recounts numerous policies with regard to detail.

In general, there are four phases of our evangelistic work. The first of these consists of our stated services: the ward chapel, the general chapel services, church service on Sundays, and preaching in the dispensary. In all of these, details vary. It is felt in most hospitals to be much more satisfactory to have the work done by the hospital staff and by evangelists and Bible women stationed in the hospital, rather than by outsiders assigned to that service from a near-by church. Patients seem more ready to listen to those who are daily working about them than to strangers.

In our own hospital in China the ward chapel is a twenty-minute



service held three mornings in the week in each of the wards, led by various Christian staff members. Sunday School lesson pictures or picture cards help greatly in impressing the lesson, and so do objects brought in for the patients to see. We have found most helpful the distribution of sheets of colored paper with Bible or hymn verses printed in large, clear characters. The patients are taught to read the verses and to sing them to Chinese tunes or simple foreign tunes; the same sheets being used through the three services of a week so that the verse becomes familiar and the patient can sing it after he goes home. Of course the explanations given by three successive chapel leaders offer plenty of variety. We find that using the question and answer method stimulates the interest of the patients. For one week in every month the Lord's Prayer is used, the patients learning to recite it; for the singing that week, a verse from a previous week is used. A mandolin has been found very helpful in leading the singing, and an attempt has been made, though without much success, to have Chinese instruments used in the remaining wards. The tunes used can be well played on these instruments; diffidence in using them in that way may be due to the fact that it is not customary to use these instruments, in our region at least, in combination with singing. But certainly we are neglecting a valuable help here. During the service a nurse or ward helper stands beside each illiterate patient and points out the characters, so that the patients go home with some characters learned and an impetus to learn more. Of course they carry their gaily colored papers home with them, and it is pathetic to see how they treasure their little collections.

We have heard the verses sung by patients long after their stay in the hospital. A Christian worker from our town overheard a conversation on the subject of prayer carried on by three Chinese merchants on a river boat. One said, "I have a prayer that I have used every day for a good many years," and proceeded to quote the Lord's Prayer. Asked where he had learned such a beautiful prayer, he replied, "A long time ago I was sick and went to the Christian hospital. While there, they taught me that prayer, and I liked it so much that I have used it ever since." Our patients also receive the Lord's Prayer pasted on the back of old picture postals, and usually those who are able to read are given copies of the gospels. A ricksha man once received a severe beating from a group of anti-Christian students for reading a paper gospel we had given him, and yet was eager to have another copy in place of the one they had destroyed.

On the remaining three days of the week we hold morning service in the hospital chapel. This is primarily for the hospital staff, but the ambulatory patients are welcomed. Here the service consists usually of a hymn, Bible reading, a short talk planned to help us in

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our daily living and working, and a prayer. Here only the upper staff serve as leaders. The pupil nurses are not given this privilege until they are nearly ready to graduate, though they may lead the ward chapel any time after their probation.

On Sunday morning is held the "big worship" in the hospital chapel, and to this all of the patients that can safely be moved (it is unusual for a patient not to wish to attend) are brought, on wheel chairs and the operating-room stretcher and the backs of coolies. Our resident pastor conducts this service, striving to make his sermon rich enough to meet the needs of the hospital workers and yet simple enough to be understood by the most ignorant of the patients.

Every session of our out-patient clinic is begun with preaching, and it is here that the majority of the patients have their first contact with the Christian message. Here, even more than in the wards, pictures and cards and object-lessons are of the greatest usefulness.

The second phase of the evangelistic work is found in the informal conversations held with our patients in the course of the regular work. The hospital pastor and Bible woman spend much time in the wards, conversing with individual patients, teaching and explaining, answering questions and writing letters. And often it seems to us that we have more opportunity for religious teaching in talking with the patients than in the stated services. For at these times we learn the problems and needs of the individuals. The custom of praying before beginning any operation is not only a great help to the group performing the operation, but an equally great comfort to the patient and his friends, and this is frequently true in spite of their not being Christians.

Often in the course of morning rounds we learn the patients' own problems and are able to meet them. For instance, we had as a patient a bandit who had been very severely injured and was expected to die. His strong Chinese constitution stood him in good stead and, much to our surprise, he recovered. One morning on rounds we congratulated him, only to be told that he would have preferred to die. Asked for his reason, he replied, "Because I have sinned." Of course we told him that the Heavenly Father, about whom he had been hearing, had "thought out a method" about sin, so that he did not have to be burdened by it. We called in the Chinese pastor to explain this to him carefully. And in the next few days that man's mental attitude and facial expression underwent one of those marvelous transformations that are the joy of every missionary.

The third way of giving our witness for the Lord is by our daily living before the patients. And we have all learned that this is by no means the easiest way. In every hospital things sometimes go

wrong, and situations arise that call for all the grace and courage and patience that we can muster. And yet it is precisely by our spirit in meeting disagreeable things that our patients judge us and the Christ whom we represent, and by the atmosphere that reigns in the wards, that they judge the worth of our gospel. A patient going home after a long stay in the hospital was told that he must not forget Jesus. Asked whether he understood what was meant by Jesus and the Jesus doctrine, he replied, "If I did not know what is meant after the treatment I have received here, I should be no better than an animal." Not "after the teaching I have heard," please note, but "after the treatment I have received." For it is the spirit of love and gentleness that impresses the patients, and not even thoroughly righteous indignation makes up in their minds for our forgetting that spirit.

Similarly, the spirit and policy of the institution are continually being watched. We have already heard at this conference warnings against two dangers that need continually to be avoided. One is the giving of better or more prompt service to the wealthy private patients than to the poor ones. They are both quick to sense the inconsistency of sympathy and effort graded by fees in the service of a God who is no respecter of persons. It is with good reason that we have been told that our service to "the least of these" is the measure of our service to the Christ. There is a story of two wealthy Chinese who deliberately tested the sincerity of mission work by dressing in ragged clothing and applying to a dispensary for treatment. Returning afterward to their friends, they reported, "There is no mistake: the Jesus doctrine is the real thing." What if they had met lack of interest or casualness in treatment!

The other danger, and a very real one in these days when the increasing expense of scientific medical work, the decrease in missionary giving at home, and the growing demand for self-support of missionary institutions combine to make the financial problem a desperate and discouraging one, is the danger of "overshadowing the spiritual message by the stress put on fees." Truly, the problem of holding a middle course between this on one extreme and pauperization on the other, and of doing adequate scientific work under the ever-present financial difficulties, is a problem capable of producing physical, mental, and spiritual wreckage.

The fourth way, and one that is pitifully neglected in most of our institutions, is evangelistic follow-up work. The distances from which patients come, the inadequacy of communications, unsettled conditions, and the prevalence of illiteracy, all combine to make this more than difficult. Yet it is obviously an essential part of our work, and we ought to make a more serious effort than we have made to



meet it. Many of the patients going to distant homes are given letters to the nearest evangelists. This ought to be done more generally, and letters should also be sent directly to the evangelists, giving them opportunity to look up the patients. Surely it is needless to remark that it should make no difference what the denomination of the nearest mission may happen to be! There are some old patients who keep track of the days of the week and come back on Sunday mornings to attend the church service at the hospital. In cases where there is no nearer mission work they should be encouraged to do this in more instances. In one case at our own hospital, such visits on the part of various relatives of a former patient constitute the only contact of a village with Christianity.

One hospital in North China has a very well-developed system with three teams, each consisting of at least an evangelist and a Bible woman. One team is always on duty in the hospital. While there it makes special contact with some responsive convert, and at the end of the month goes to his village, and spends the next month, with his coöperation, doing special evangelistic work there. The third month is used in going about visiting centers of work already established and looking up old patients before coming back to duty in the hospital again. This seems like an exceedingly well-planned system, and those who use it are enthusiastic over the results. An Indian hospital reports a somewhat similar system, having Bible women rotate on in-patient, out-patient and village work, all the workers meeting once a month to compare notes and exchange data. Under this system, former patients would be looked up by the Bible woman working in the villages.

This brings up the question of medico-evangelistic tours by teams consisting as a minimum of an evangelistic worker and a doctor, going out "to preach and to teach and to heal," referring in to the hospital cases needing treatment there. Such expeditions give opportunity for much-needed public health instruction. There has been a little of this work done in our region, but only a little, and we hope for reports from those who have had more experience with it.

In the findings of the Jerusalem Council we read, "The most important single factor in the work of medical missions is the personality of those who engage in it. They should be persons who have a vital experience of Christ, who share His compassion for the suffering, and who for His sake desire to serve them and to share with them their Christian experience." Another way of stating it would be that in our spiritual awareness of and nearness to God and in our understanding sympathy toward our patients we must approximate as nearly as possible the relationship to which Christ referred when He said, "I am in the Father and the Father in me. The words that I



“speak unto you I speak not from myself, but the Father abiding in me doeth His works,” and again, “I am in my Father and ye in me and I in you.”

None of us make any claim to have attained that. But obviously we must strive toward it. And by what way? Jesus said, “I am the way, the truth and the life. No one cometh unto the Father but by me.” And so by closeness to Christ, attained through individual and group devotions and through cultivating the realization of His presence, we may strive for the highest service.

“He that believeth on me, the works that I do shall he do also, and greater works than these shall he do.” Not merely the physically blind, but the spiritually blind in individuals and in nations, shall receive their sight. Those lame who go haltingly along the road of life and of progress shall walk. Leprous souls shall be cleansed, and the leprosy of the lives of nations shall be done away. Those who are deaf to the voice of the Lord shall hear. The dead in trespasses and sin shall be raised up to transformed lives of righteousness. And always and everywhere, the poor in spirit shall have preached unto them the good tidings of the Kingdom of Heaven.

#### DISCUSSION OF EVANGELISM

**Dr. Beals:** In India the musical method can be used. Music is used for everything—teaching history, etc.—and they are planning to use it more and more. They have many Indian hymns set to music.

**Dr. McClanahan:** Twice weekly the life of Christ is shown in stereopticon. Pictures in the East are new. They allow people to ask questions as they go. We take visitors into the largest ward and give the plain gospel story, closing with the picture of Christ on the cross. He is the only door.

**Dr. Goheen:** We have used stereopticon pictures with great satisfaction. Have used Oberammergau pictures, telling the audience that these are people trying to portray the life of Christ. Have also used music. One evangelist is a blind man, and his use of the Braille Bible is most effective. Have found helpful a daily Bible lesson in the hospital, taking one gospel each month. The lesson is typewritten and hung on the wall, and beneath it a prayer. The gospels were translated by one of the patients for a group of Catholics who came in from another language area. Every patient is given a gospel, and if he can do so he pays for it. Love and hate, joy and sorrow—the patients are so close to each other that these are readily exchanged. Every fortnight, or once a month, they have an entertainment, doing ridiculous things.

**Dr. Bachelor:** Are colored or uncolored lantern slides better? Colored are much better.

**Dr. McClanahan:** Slides are quite expensive. There are unbreakable slides made by the American Vitograph Co., Davenport, Iowa. Copies of great paintings can be bought for from 50 to 75 cents a piece.

**Miss Hedberg:** In Korea we have a system like that in Dr. Watters' hospital. All the members of the staff are Christians, also a member of the hospital preaching society. Employ and direct three evangelists and four Bible women. One month

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in hospital, then next month to village of some new believer, next month itinerating among groups already established. One of the Bible women works in the city. Have found this very successful.

**Mrs. Bercovitz:** In our hospital we have not been able to support so many evangelists. All of the staff are Christian. We have supported only four evangelists—members of the staff support as much as possible. Two work in and two work outside organizing groups of Christian people.

**Dr. F. W. Goddard:** The manual method of teaching music has been helpful.

**Mrs. Calverley:** In Arabia we have so few Christians that we cannot have a staff made up of them. The girls are illiterate, and we can rarely get adequate help. We have a small hospital, and the evangelistic work has to be done by a foreigner. We have morning prayers on the veranda—one of the missionaries often sings a hymn. Moslems like poetry, and so enjoy hymns. The patients come out if they can. Have only an Indian nurse, so have to depend on patients' friends for nursing. It is almost a custom for the doctor to call on a patient in the evening and talk and read to her. If one really wants to evangelize he can.

**Dr. Goheen:** We are trying to reach fellow practitioners who are not Christians. About five years ago they were invited to tea—about ten with doctors. Suggested forming an association and read a paper. Two months later they met again with a paper by another. This has been going on regularly and has brought fellowship which is well worth while.

**Dr. Burke:** We began our work in 1922. One of our greatest pleasures is touring, and we have many interesting experiences. The evangelist and doctor go together. There is a meeting at night, and then next morning they have a chance to help those who are sick. On one trip we had to shoot an antelope and trade it for food, since they wouldn't sell food. About a year later we were able to open a definite work there.

**Dr. Thorne:** It is a good plan to go with the pastor on communion rounds, doing medical work on Saturday and Monday. It is easily possible to treat malaria, yaws and intestinal parasites of children.

**Dr. Wilder (India):** We followed the plan of getting an evangelist just as well qualified as the doctors are professionally. He has been a great help in the work of the hospital. About to build a new hospital building. I have heard the suggestion here of having chapel in the hospital. What has been your experience?

**Dr. Beal:** We have chapel—many can come and do who wouldn't dare go to church service.

**Dr. Watters:** In our old hospital in Wuhu we had no chapel. Now we have it right in the center of the building. This is felt to be the central meeting ground of the whole hospital. Have experienced a great difference in the spirit of the whole place.

**Dr. Goddard:** Confirmed above experience and suggested it as a quiet place for bible reading and prayers in between times. Would emphasize taking men of highest type for evangelist's work.

**Mrs. Burke:** We were asked to build a hospital when we first went to Africa, and we left out the chapel. On return we built a chapel first in a new set of buildings at another place.

**Dr. Clark:** We have been trying to work out the touring part of the work, but haven't done much yet.

**Dr. Funk:** In Persia there is much the same prejudice to overcome as in Arabia. It is now possible to hold services in the ward and in the dispensary. Armenian

## ADDRESSES

evangelists don't attract Mohammedans much. Have not been able to get all Christian helpers on staff and so lack of Christian example to patients is a difficulty. One of the Armenians on the staff was a refugee from Urumia and had had a little instruction in school, but no real knowledge of Christianity until he came to Hamadan to the hospital. There he quickly became alive to it and he was a great help. We have hoped to start some itinerating, and will have an associate when I go back to help us in carrying this on.

**Dr. McClanahan:** In going into the district one runs a danger of giving the impression of second-rate medical work. We have had a boat on the river and have responded to calls, but feel there is a danger in giving a poor impression of the grade of medical work. Better to put effort in the hospital—at least this was our decision for Egypt. There is a better opportunity for evangelism there, too. I would like to have a discussion of collecting fees without the possibility of misunderstanding evangelistically.

**Dr. Dodd:** When there are two men in Persia one goes out to places again and again, staying for several weeks at a time.

**Mrs. Bercovitz:** The plan of going to market town on market days was followed, but after a year we were forced to give it up—the work was not up to standard and it has taken two years to get over the bad effects. Never talk money with patients. The evangelist sizes up. Actual decision usually rests with the cashier and the evangelist who sometimes consults the missionary.

**Dr. Jarvis:** We have had no trouble about money. Have regular fees for certain things. The chief of staff can O.K. at half-rate or free if the man is worthy. The Chinese look after the matter and the foreigner is not involved.

**Dr. King:** In Congo it has been almost impossible to secure conditions which would make possible first class medical work. No adequate hospital facilities. Have to get out to them. We have two wards in the hospital—one under the beds and one on the beds—for patients and their families and friends, and others sleep around outdoors. We have been training boys to be diagnosticians and sending them out with drugs with the evangelist. Sleeping sickness cases are taken care of by thousands. The field forces you to your technique in what you can do.

## THE AIM OF MEDICAL MISSIONS

The Conference spent some time in an attempt to formulate an aim of medical missions. They had before them the finding of the Conference in 1926 on this subject, but felt that in view of the Jerusalem meeting and the survey of medical missions in India this statement was not entirely adequate. Several suggested wordings for a revised statement were proposed, but no one of them appeared to fully set forth the thought of those present. Rather than take time from the scheduled discussions of the gathering it was agreed to ask that the several statements as worked out be printed in the report of the Conference, with the request that the medical sub-committee of the Committee of Reference and Counsel give some study to this matter and prepare a wording which could be submitted to the Conference on Medical Missions in 1932 for acceptance.

The following four statements are presented, therefore, not as representing in any sense competing definitions, but to provide so far as possible the best thought of those present in February, 1930, on this subject in the brief space at their command.

This is substantially the statement proposed by the Findings Committee.

1. The aim of medical missions is to put into practice the example and command of Christ in the relief of suffering. Its purpose is to reveal God to men and win them to follow Christ, carrying on its work in connection with the church and in communities wherever needed where no church exists. Specifically it would provide for

(a) The relief of suffering.

(b) The training of doctors, nurses and medical assistants.

(c) Coöperation in and promotion of public health education.

2. The aim of medical missions is to continue the work of Christ. In all love and humility we purpose to take Him to the neediest parts of the world. His compassion for suffering and His longing to reveal God are our inspiration. This compassion will express itself in all manner of ways. As far as it can be stated in methods of work it includes:

(a) Relief of suffering.

(b) Prevention of suffering.

(c) Training of nationals for both purposes.

The longing to reveal God and to lead men to Him will express itself in the life of love and the spoken word. Differing personal capacities and differing conditions will vary the particular approach and emphasis. But whether spoken or unspoken we believe that the



final fulfillment of our commission is to bring men to Him. And in all this we conceive of our work as an integral and essential part of the whole missionary enterprise.

3. Medical missions derive their incentive from a devotion to Christ, whose divine compassion responded in many works of healing for the sick and suffering who sought His aid. Thus inspired, the ministry of healing will become a vital concern in the life of every Christian and an essential part of the work of every church. That devotion impels the conduct of medical work wherever needed and adds to it the purpose to share with others His love and fellowship that makes for the more abundant life (even for the sufferer of incurable disease). It projects itself also with the instruction of those who would become Christian doctors, nurses and other medical workers; into the prevention of disease through welfare work; active propaganda and research; and into an effort to induce acceptance of His principles by the conduct of secular medical institutions or engaging in private practice.

Medical missions will naturally seek to develop and maintain in their required institutions and agencies the highest possible standards and will coöperate in all the other activities of missions and churches.

The conference heartily indorses the findings on medical missions of the Jerusalem Conference, recommending their widespread consideration, and adds the present statement principally for the sake of emphasis.

4. The objects of medical missionary work are: First, to give a practical demonstration of the love of Christ through the art of healing. Second, to be a positive evangelistic agency. The fields of activity are:

- (a) Hospital and clinic work.
- (b) Public health work including baby clinic, prenatal clinic, spreading health information for the prevention of disease.
- (c) Training of nationals to carry on this work.
- (d) Active evangelistic work.

## FINDINGS ADOPTED BY THE THIRD CONFERENCE ON MEDICAL MISSIONS

### 1. THE STATEMENT OF THE JERUSALEM MEETING, 1928

We heartily endorse the findings of the Jerusalem Meeting of the International Missionary Council in 1928 on The Place of Medical Missions in the Work of the Church which we quote herewith in full. We call especial attention to the paragraphs dealing with:

(a) The staffing and equipment of hospitals. In this connection we believe it desirable that there should be a steady purpose to have at least two doctors attached to every mission hospital.

(b) The highest possible standards of medical education. We would specifically point out the great need for the development of dental education which has as yet been given very inadequate attention.

(c) Preventive work.

(These paragraphs are given here for ready reference.)

### THE PLACE OF MEDICAL MISSIONS IN THE WORK OF THE CHURCH

The ministry of healing was a part of the work of the Lord Jesus who, revealing the attitude of the Father toward us, entered into fellowship with suffering men and women and exercised His power for their relief. Of Him it is written, "He went about doing good and healing all manner of sickness," and "Himself took our infirmities and bare our diseases."

As the Christian Church, animated by the same spirit of divine compassion, seeks to follow in His footsteps, it should attempt, wherever needed, to carry on effectively the ministry of healing. Work done in this spirit is spiritual work.

In the missionary enterprise the medical work should be regarded as, in itself, an expression of the spirit of the Master, and should not be thought of only as a pioneer of evangelism or as merely a philanthropic agency.

In view of the teaching of the Scriptures as to the place of the Church in healing, there ought to be closer coöperation than often exists in this work between the medical profession and the ministers of the Christian Church.

### THE MEDICAL MISSIONARY

It follows that for carrying on such work the most important single factor is the personality of those who engage in it. They should be persons who have a vital experience of Christ, who share His compassion for the suffering, and for His sake desire to serve them.

Along with this is the need of the best possible medical training, that they may be able not only to make the most worthy contribution to the relief of suffering, but also to meet the demands of work in countries where they will be thrown so largely on their own resources.

## FINDINGS

### PRESENT NEED

*While there is a call for more mission hospitals, the greatest need at the present time is that existing mission hospitals should have more and better equipment and increased staff in order that the work may be more effective and not inferior to any other work in the countries concerned. Lack of proper equipment and staff not only cripples the work but has a discouraging effect upon the workers, lessening their initiative, lowering their professional ability, and decreasing the power of the Christian witness. Without sufficient staff there is not possible that absence of hurry which is essential for the personal contacts which are of such vital importance.*

*There is a serious shortage of medical missionaries in all fields where medical mission work is being carried on. For lack of doctors, some hospitals within the last few years have had to be temporarily or permanently closed; others have been understaffed and expansion has been hindered. This might be avoided in some cases by closer coöperation of missions working in the same area.*

### RELATION TO THE INDIGENOUS CHURCHES

With a view to the acceptance by the indigenous churches of the ministry of healing as part of their work, provision must be made:

1. *For first-class training of doctors and nurses, and for giving to them in mission hospitals opportunities for gaining experience in doing conscientious work of the highest medical standard in the spirit of Christ, in order to enable them to assume full responsibility as superintendents of hospitals.*

2. *For the indigenous church to share in the administration of mission hospitals through membership on hospital committees.*

3. *For encouraging the local churches to venture on new efforts either alone, or in union with others, or in coöperation with the missions.*

### SELF-SUPPORT

While self-support is desirable and has been attained by some mission hospitals, the attaining of it ought not to be laid as a burden on all. The effort to obtain money may injure the spirit of the work and hinder the poor from seeking relief.

### RURAL NEEDS AND PREVENTIVE MEDICAL WORK

Since the rural areas are less well supplied with medical relief there is a call to extend work in the villages, and mission boards should consider whether the time has not come when some mission hospitals should be moved from cities to rural areas.

*In view of the waste of life, especially infant life, due to preventable diseases, there is urgent need of devoting far more attention to preventive medicine and welfare work. Hitherto medical missions have been almost wholly engaged in curative work.*

### FURTHER INVESTIGATION

Christian Medical Associations in various countries are urged to investigate the general needs in their respective countries: the needs in regard to any specially prevalent diseases such as tuberculosis, sleeping sickness, leprosy, etc.; the need of an extension of medical services into congested industrial areas; the need of medical research work; and to make the conditions known through their national Christian councils.

## CONFERENCE ON MEDICAL WORK

### 2. HEALTH OF MISSIONARIES

(a) We are gratified to learn that a number of mission boards have adopted, or are continuing to follow, the recommendations adopted by the Conference in 1926 concerning the safeguarding of the health of the mission staff, and would urge again that every mission board take early steps to put these recommendations into effect.

(b) We recommend that mission boards make available for their secretaries and missionaries the *Survey of Vital Records of Missionaries* as prepared by Dr. William G. Lennox, in order that this most valuable data may secure the conservation of missionary lives and health.

(c) We are distressed to learn that some boards are allowing their missionaries to return to the field from furlough without any medical examination, and we earnestly urge that this practice be changed in order to safeguard the individual missionary and his family, as well as the work for which he is responsible.

### 3. FURLOUGH STUDY

We have been greatly interested in the account of opportunities for medical missionaries for furlough study and we would recommend to the medical sub-committee of the Committee of Reference and Counsel that they make plans which will provide for maintaining complete information in a central place on the following matters:

(a) Post-graduate study for missionary doctors.

(b) Post-graduate study for missionary nurses.

(c) Regulations for licensure in various countries.

We call attention to the fact that, in spite of reductions sometimes available, the cost of post-graduate courses is often almost prohibitive. We also earnestly urge the medical committee to do its utmost to procure the availability of funds from interested sources which will aid medical missionaries, both doctors and nurses, in securing the best facilities for study while on furlough, and thus add to their technical and professional equipment.

### 4. APPRECIATION

(a) We express our most hearty appreciation for the numerous services rendered by the Clifton Springs Sanitarium and Clinic, and the members of its staff. The hospitality afforded to the members of the Conference, the stimulating contacts with the professional staff and their contribution to our scientific studies, and above all, the very evident attitude of welcome has aroused in us the warmest sense of gratitude and admiration for the spirit and interest of the institution as exhibited in the many contacts with the staff.



## FINDINGS

(b) We have been greatly indebted to the help and inspiration of those who have provided papers for the Conference. We would especially thank Dr. William G. Lennox, Dr. F. W. O'Connor, Dr. Morton F. Yates and Dr. T. Dwight Sloan, who by their helpful papers and inspiring personal presence have been of great service to us.

### 5. FUTURE CONFERENCES

We would reaffirm the great value to us as missionary doctors and nurses of these Conferences on Medical Missions, such as have been held in 1926 in Baltimore, in 1928 in Riverdale, New York, and the present Conference at the Clifton Springs Sanitarium. We would urge most strongly that similar conferences be held at least every two years, if they cannot be made an annual occurrence.

## PERSONNEL OF MEDICAL CONFERENCE

Bacheler, Miss Mary W., American Baptist Mission, Bengal-Orissa, India  
 Bannan, Mrs. E. J., M.D., American Presbyterian Mission, Changteh, Hunan, China  
 Barton, Miss Helen E., R.N., Methodist Episcopal, Peking, China  
 Beal, Miss Arline M., M.D., United Lutheran Church, Guntur, So. India  
 Beals, Mrs. Rose Fairbank, M.D., American Marathi Mission, Wai, India, A. B. C. F. M.  
 Bell, Miriam, M.D., Hackett Medical College, Canton, China  
 Benfer, Dr. Kenneth L., Sudan United Mission, Nigeria, Africa  
 Bercovitz, Z., M.D., Presbyterian Board, Andong, Korea  
 Bercovitz, Mrs. Z., Presbyterian Board, Andong, Korea  
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 Burke, Homer L., M.D., Church of the Brethren, Lassa, via Maidugeri, Nigeria, B. W. A.  
 Burke, Mrs. Marguerite, Church of the Brethren, Lassa, Nigeria, British West Africa  
 Calverley, Mrs. E. E., M.D., Reformed Church in America, Kuwait, Arabia  
 Chung, Victoria, M.D., Kongmoon, Tung., So. China, United Church, Canada  
 Clark, Charles E., M.D., A. B. C. F. M., Cesarea, Turkey, Near East Mission  
 Dodd, E. M., M.D., Presbyterian Board, 156 Fifth Ave., New York City  
 Eddy, Sylvia T., R.N., A. B. C. F. M., Turkey  
 Funk, J. Arthur, M.D., Presbyterian U. S. A., Hamadan, Persia  
 Filley, Georgia A., M.D., W. F. M. S., Methodist Episcopal, 529 Church Street, Newark, N. J.  
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 Hart, Louisa H., M.D., Reformed Church in America, Madanapalle, India  
 Hedberg, Miss Clara M., Presbyterian, U. S. A., Taiku, Korea  
 Jarvis, Bruce W., M.D., 150 Fifth Ave., New York City  
 King, Judson C., M.D., 152 Madison Ave., New York City  
 Lennox, Wm. G., M.D., Howard Medical School, Boston, Mass.  
 Liljestrand, Dr. S. H., Methodist Episcopal, Chengtu, West China  
 Mabie, Dr. Catharine L., W. A. B. F. M. S., Kimpese, Congo Belge  
 McCandliss, Dr. Robert J., 85 Shurman Street, Hartford, Conn.  
 McClanahan, F. C., M.D., Bd. of Foreign Miss. United Presby. Church, Assiut  
 Moerdyk, William J., M.D., Reformed Church of America, Amarah, Iraq, Arabia  
 Nelson, Valley, R.N., American Board, Lintsing, Shantung, N. China  
 Nicholson, Miss Ellen D., R.N., Presby. Board, Resht, Persia  
 O'Connor, Dr. F. W., Associate Professor of Medicine, Columbia University, New York City  
 Scheifele, Miss Ada, R.N., United Church of Canada, Indore, Central India  
 Sloan, T. Dwight, M.D., New York Post Graduate Hospital, 303 E. 20th Street, N. Y. C.  
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 Traub, Miss Alice E., R.N., Reformed, U. S. A., Yochow, Hunan Prov., China  
 Truman, A. W., M.D., Sec'y Med. Dept. Gen'l Conf. S. D. A., Takoma Park, Washington, D. C.  
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 Ward, Mark H., M.D., American Board Medical Secretary, 14 Beacon Street, Boston, Mass.  
 Watson, Percy T., M.D., M.P.H., Amer. Board, Fenchow, Shansi, China  
 Watters, Hyla S., M.D., Methodist Episcopal, Wuhu, China  
 Watters, Mrs. Philip M., Methodist Episcopal, Wuhu, China  
 Wilder, Edward W., M.D., American Board, Madura, S. India  
 Yates, Morton F., D.M.D., 86 Lincoln Street, Framingham, Mass.

## APPENDICES

# INCOME AND EXPENDITURES OF BOARDS AND SOCIETIES FOR YEAR ENDING 1928

| Boards or Societies                | Income from Living Donors | Income from Other Sources | Total Income | Africa  | Near East and North Africa | India, Burma, Ceylon | China    | Korea     | Japan    | Philippine Is. For-mosa Malay Ss. | Latin America | Europe and Fields not design-ated by the Boards | Totals, excl. Latin America | Expen-ditures Grand Totals |
|------------------------------------|---------------------------|---------------------------|--------------|---------|----------------------------|----------------------|----------|-----------|----------|-----------------------------------|---------------|-------------------------------------------------|-----------------------------|----------------------------|
| Canadian Baptist.....              | \$210,502                 | \$15,842                  | \$226,344    |         | \$4,796                    | \$181,468            | \$46,872 |           | \$67,762 | \$51,766                          | \$27,409      | \$11,211                                        | \$181,468                   | \$208,877                  |
| Church of England, Canada.....     | 409,114                   | 488,026                   | 877,140      | \$200   |                            | 48,409               | 11,244   |           |          |                                   | 1,435         |                                                 | 179,270                     | 180,705                    |
| Presbyterian Church, Canada.....   | 137,243                   | 3,040                     | 137,243      |         |                            | 30,235               | 8,335    |           |          |                                   | 36,516        | 70,300                                          | 93,265                      | 129,881                    |
| United Church, Canada, Women.....  | 122,113                   |                           | 125,153      |         |                            | 18,608               | 15,088   |           | 24,870   | 6,054                             | 91,088        |                                                 | 122,113                     | 122,113                    |
| Pres. Church, Canada.....          | 994,490                   | 21,396                    | 1,015,886    | 35,923  |                            | 150,084              | 408,080  | \$115,256 | 185,480  |                                   | 11,948        |                                                 | 909,877                     | 1,000,965                  |
| United Church, Canada, Women.....  | 520,534                   | 31,040                    | 551,574      | 29,417  |                            | 91,076               | 112,188  | 83,002    | 192,903  |                                   |               |                                                 | 508,586                     | 520,534                    |
| Dom. Council, Y. W. C. A.....      | 8,700                     |                           | 8,700        |         |                            | 3,550                | 1,765    |           | 2,160    |                                   |               |                                                 | 7,475                       | 7,475                      |
| American Advent.....               | 18,742                    | 4,849                     | 23,591       |         |                            |                      | 9,125    |           | 546      |                                   |               |                                                 | 9,671                       | 9,671                      |
| American Advent, Women.....        | 13,777                    |                           | 25,256       |         |                            | 15,973               |          |           |          |                                   |               |                                                 | 15,973                      | 15,973                     |
| Seventh-Day Adventist.....         | 4,082,962                 | 80,592                    | 5,083,554    | 344,322 |                            | 419,703              | 472,768  | 118,192   | 236,384  | 118,192                           | 766,273       | 164,084                                         | 1,873,645                   | 2,639,918                  |
| Assemblies of God.....             | 239,477                   | 853                       | 240,330      | 18,933  | 16,135                     | 52,900               | 49,544   |           | 11,896   | 2,483                             | 23,550        | 37,639                                          | 189,535                     | 213,085                    |
| National Baptist.....              | 63,688                    | 7,564                     | 71,252       | 50,226  |                            |                      |          |           |          |                                   |               |                                                 | 50,226                      | 50,226                     |
| American Baptist.....              | 1,070,320                 | 620,445                   | 1,690,765    | 77,774  |                            | 648,040              | 278,388  |           | 124,654  | 49,049                            |               | 59,933                                          | 1,237,838                   | 1,237,838                  |
| American Baptist, Women.....       | 394,717                   | 173,878                   | 568,595      |         |                            |                      |          |           |          |                                   |               |                                                 | 429,182                     | 429,182                    |
| Seventh-Day Baptist.....           | 13,078                    | 7,847                     | 20,925       |         |                            |                      | 10,975   |           |          |                                   | 8,699         | 1,250                                           | 12,225                      | 20,924                     |
| Church of the Brethren.....        | 207,052                   | 49,343                    | 256,395      | 40,386  |                            | 133,351              | 52,129   |           |          |                                   |               | 33,180                                          | 258,946                     | 258,946                    |
| Brethren Church.....               | 38,442                    | 1,130                     | 39,572       | 17,897  | 20                         | 25                   | 133      |           |          |                                   | 17,688        | 632                                             | 18,707                      | 36,305                     |
| Brethren in Christ Church.....     | 22,769                    | 686                       | 23,455       | 16,249  |                            | 8,365                | 67       |           |          |                                   |               |                                                 | 24,681                      | 24,681                     |
| Christian and Miss. Alliance.....  | 620,241                   | 128,621                   | 748,862      | 63,922  | 31,326                     | 74,732               | 112,591  |           | 15,595   | 15,115                            | 91,476        | 115,644                                         | 428,925                     | 520,401                    |
| Christian Church.....              | 48,198                    | 5,757                     | 53,955       |         |                            |                      |          |           | 2,378    |                                   | 13,157        |                                                 | 76,194                      | 96,269                     |
| Church of God.....                 | 100,629                   | 1,813                     | 102,442      | 12,425  | 21,461                     | 29,893               | 4,653    |           |          |                                   | 19,075        | 5,384                                           | 13,950                      | 13,950                     |
| Churches of God.....               | 12,860                    | 2,872                     | 15,732       |         |                            | 13,200               |          |           |          |                                   |               | 750                                             | 14,827                      | 14,827                     |
| American Board.....                | 1,146,964                 | 939,584                   | 2,086,548    | 176,967 | 309,357                    | 37,187               | 330,865  |           | 108,294  | 41,331                            | 52,346        | 58,771                                          | 1,482,772                   | 1,535,118                  |
| United Christian Miss. Soc.....    | 753,468                   |                           | 753,468      | 101,606 |                            | 146,120              | 130,192  |           | 53,680   | 50,753                            | 215,003       | 26,051                                          | 538,402                     | 753,465                    |
| Protestant Episcopal.....          | 1,489,165                 |                           | 1,489,165    |         | 111,179                    |                      | 438,809  |           | 548,768  | 108,613                           | 261,795       |                                                 | 1,227,369                   | 1,489,164                  |
| Reformed Episcopal.....            | 5,621                     |                           | 14,876       |         |                            | 14,214               |          |           |          |                                   | 14,214        |                                                 | 14,214                      | 14,214                     |
| Evangelical Church.....            | 171,094                   | 32,455                    | 203,567      | 9,940   |                            |                      | 44,919   |           | 114,142  |                                   | 233,566       | 64,565                                          | 233,566                     | 233,566                    |
| Evangelical Church, Women.....     | 79,930                    | 9,942                     | 79,830       | 9,942   |                            | 136,556              | 18,750   |           | 51,455   |                                   | 80,147        |                                                 | 10,147                      | 80,147                     |
| Evangelical Synod.....             | 167,474                   | 7,667                     | 175,141      |         |                            |                      |          |           |          |                                   |               |                                                 | 136,556                     | 158,382                    |
| Friends of Philadelphia.....       | 26,109                    | 27,739                    | 53,848       |         |                            |                      |          |           | 28,324   |                                   | 21,826        |                                                 | 28,324                      | 28,324                     |
| American Friends.....              | 84,066                    | 3,044                     | 87,110       |         | 11,310                     | 13,425               | 1,200    |           |          |                                   |               |                                                 | 37,545                      | 88,474                     |
| Friends, Ohio Yearly Meeting.....  | 25,572                    | 5,683                     | 31,255       |         |                            |                      | 12,744   |           |          |                                   | 50,929        |                                                 | 26,169                      | 26,169                     |
| Hepzibah Faith.....                | 13,525                    | 455                       | 13,980       | 6,554   |                            | 5,389                | 1,011    |           |          | 1,026                             |               |                                                 | 13,980                      | 13,980                     |
| Pilgrim Holiness.....              | 55,916                    |                           | 55,916       | 6,398   |                            | 3,911                | 6,000    |           |          |                                   | 20,294        |                                                 | 10,309                      | 30,603                     |
| Lutheran Brethren.....             | 12,000                    |                           | 12,000       | 4,500   |                            |                      | 10,067   |           |          |                                   |               |                                                 | 10,500                      | 10,500                     |
| Lutheran, Free.....                | 37,199                    | 7,063                     | 44,262       |         | 24,510                     | 68,000               |          |           |          |                                   | 34,577        |                                                 | 34,577                      | 34,577                     |
| Lutheran, Ohio and O. S.....       | 68,000                    |                           | 68,000       |         |                            |                      |          |           |          |                                   |               |                                                 | 68,000                      | 68,000                     |
| Lutheran, Norwegian.....           | 295,368                   | 6,222                     | 301,590      | 151,743 |                            |                      | 93,077   |           |          |                                   |               |                                                 | 244,820                     | 244,820                    |
| Lutheran, Iowa, and O. S.....      | 60,382                    | 327                       | 60,709       | 39,386  |                            |                      |          |           |          |                                   |               |                                                 | 59,386                      | 59,386                     |
| Lutheran, Mo., Ohio and O. S.....  | 273,569                   |                           | 273,569      | 47,564  |                            | 184,722              | 35,000   |           |          |                                   |               |                                                 | 267,276                     | 267,276                    |
| Luth. Ev. Luth. Orient.....        | 14,733                    |                           | 14,733       |         |                            |                      |          |           |          |                                   |               |                                                 | 10,500                      | 10,500                     |
| Lutheran, United.....              | 547,495                   | 7,446                     | 554,941      | 49,932  |                            |                      |          |           |          |                                   |               |                                                 | 475,903                     | 518,834                    |
| Lutheran, United.....              | 41,931                    |                           | 41,931       |         |                            | 270,034              | 38,686   |           | 117,251  |                                   | 42,931        |                                                 | 173,657                     | 173,657                    |
| Lutheran, Augustana.....           | 98,000                    | 15,400                    | 113,400      | 27,600  |                            | 10,600               | 13,358   |           | 45,151   |                                   | 10,189        | 105                                             | 76,505                      | 76,505                     |
| Mennonite Bd. Miss. Charities..... | 94,367                    | 28,686                    | 123,053      |         |                            | 81,981               | 38,200   |           |          |                                   | 35,225        |                                                 | 81,981                      | 117,206                    |



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# SUMMARY OF EXPENDITURES ON PROTESTANT FOREIGN MISSION WORK

FOR 1928

| <i>Contributing Countries</i>   |     | <i>Amounts</i> | <i>Par rate of<br/>Exchange</i> | <i>Reduced to<br/>American dollars</i> |
|---------------------------------|-----|----------------|---------------------------------|----------------------------------------|
| AUSTRALIA . . . . .             | £   | 285,701 *      | 4.86½                           | \$1,390,292.49                         |
| BELGIUM . . . . .               | Fr. | 207,828        | .0278                           | 5,777.61                               |
| DENMARK . . . . .               | Kr. | 2,061,520      | .268                            | 552,487.36                             |
| FINLAND (3 Societies) . . . . . | M.  | 4,368,685      | .025185                         | 110,025.33                             |
| FRANCE . . . . .                | Fr. | 3,381,966      | .039175                         | 132,488.51                             |
| GERMANY . . . . .               | M.  | 5,860,400      | .238                            | 1,394,775.20                           |
| GREAT BRITAIN . . . . .         | £   | 2,308,704      | 4.86½                           | 11,234,730.84                          |
| LATIN AMERICA . . . . .         | \$  | 4,402,657 †    | ....                            | 4,489,455.00                           |
| NETHERLANDS . . . . .           | Fl. | 1,350,564      | .402                            | 542,926.72                             |
| NEW ZEALAND . . . . .           | £   | 96,950         | 4.86½                           | 466,455.81                             |
| U. S. A. AND CANADA . . . . .   | \$  | 27,515,956 ‡   | ....                            | 27,767,192.00                          |
| NORWAY . . . . .                | Kr. | 3,240,510      | .268                            | 868,456.68                             |
| SWEDEN . . . . .                | Kr. | 4,016,107      | .268                            | 1,076,316.67                           |
| SWITZERLAND . . . . .           | Fr. | 1,322,887      | .193                            | 255,317.19                             |
| SOUTH AFRICA . . . . .          | £   | 100,000 §      | 4.86½                           | 486,625.00                             |
|                                 |     |                |                                 | <hr/> \$50,773,322.41                  |

\* 1927 figures.

† Expenditures administered under foreign mission board supervision; figures for home mission board agencies not available.

‡ Exclusive of expenditures in Latin America.

§ Estimate.

## BOARDS AND SOCIETIES OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

### CANADA

Canadian Baptist Foreign Mission Board  
223 Church Street, Toronto 2, Ont.  
REV. HARRY E. STILLWELL

Missionary Society of the Church of England in Canada  
604 Jarvis Street, Toronto, Ont.  
REV. CANON S. GOULD, M.D.

Presbyterian Church, Canada, General Board of Missions  
372 Bay Street, Toronto, Ont.  
DR. ANDREW S. GRANT

Women's Missionary Society of the Presbyterian Church, Canada  
122 South Drive, Toronto 5, Ont.  
MISS BESSIE MACMURCHY

United Church, Canada, Board of Foreign Missions  
299 Queen Street, West, Toronto, Ont.  
REV. JAMES ENDICOTT, D.D.  
REV. A. E. ARMSTRONG, D.D.  
REV. J. H. ARNUP, D.D.

Woman's Missionary Society of the United Church, Canada  
411 Wesley Building, Toronto, Ont.  
MISS EFFIE A. JAMIESON

National Council of the Y. W. C. A., Foreign Department  
12 Dundonald Street, Toronto 5, Ont.  
MISS ROSE BEATTY

### UNITED STATES

#### *Adventist*

American Advent Mission Society  
160 Warren Street, Boston, Mass.  
REV. HARLEY W. HEWITT

Woman's Home and Foreign Mission Society of the Advent Christian Denom-  
ination  
5 Whiting Street, Boston, Mass.  
MRS. MAUDE M. CHADSEY

General Conference of Seventh-day Adventists  
Takoma Park Station, Washington, D. C.  
REV. CECIL K. MEYERS

*American Bible Society.* See Bible Society

*American Board of Commissioners.* See Congregational

*American Council of Sudan United Mission.* See Sudan United Mission

*American Tract Society.* See Tract Society

*American University at Cairo.* See Cairo

*Assemblies of God.* See Pentecostal

*Augustana Synod.* See Lutheran

### *Baptist*

American Baptist Foreign Mission Society

152 Madison Avenue, New York, N. Y.

REV. JAMES H. FRANKLIN, D.D.

REV. J. C. ROBBINS, D.D.

REV. P. H. J. LERRIGO, M.D.

Woman's American Baptist Foreign Mission Society

152 Madison Avenue, New York, N. Y.

MISS JANET S. MCKAY

\*Lott Carey Home and Foreign Mission Convention

1501 11th Street, N. W., Washington, D. C.

REV. J. HARVEY RANDOLPH, D.D.

Foreign Mission Board of the National Baptist Convention

701 South 19th Street, Philadelphia, Pa.

REV. J. E. EAST, D.D.

\*Scandinavian Independent Baptist Denomination

P. O. Box 325, Britt, Iowa

REV. JOHN FORSTROM, 656 East 79th Street, Chicago, Ill.

Seventh Day Baptist Missionary Society

Westerly, R. I.

REV. WILLIAM L. BURDICK, Ashaway, R. I.

### *Bible Society*

American Bible Society

Bible House, Astor Place, New York, N. Y.

REV. ERIC M. NORTH

REV. GEORGE WILLIAM BROWN

### *Brethren*

Foreign Missionary Society of the Brethren Church

1925 East Fifth Street, Long Beach, Calif.

REV. ALVA J. McCLAIN

Foreign Mission Board of the Brethren in Christ Church

Mount Joy, Pa.

ELDER IRVIN W. MUSSER

General Mission Board of the Church of the Brethren

22 South State Street, Elgin, Ill.

REV. CHARLES D. BONSAK

Foreign Missionary Committee, Hephzibah Faith Missionary Association  
Tabor, Iowa

MISS GRACE HAVEN

### *Brethren, United*

Domestic, Frontier and Foreign Missionary Society of the United Brethren  
in Christ

Huntington, Ind.

REV. J. HOWE

Women's Missionary Association, United Brethren in Christ

411 U. B. Building, Huntington, Ind.

REV. EFFIE M. HODGEBOM

Foreign Mission Society of the United Brethren in Christ

1410 U. B. Building, Dayton, Ohio

REV. S. G. ZIEGLER, D.D.



*Cairo University*

American University at Cairo  
1000 Land Title Building, Philadelphia, Pa.  
MR. HERMAN A. LUM

*Canton Christian College.* See Lingnan University

*Christian*

Foreign Mission Department of the Christian Church  
509 Christian Publishing Association Building, Dayton, Ohio  
REV. W. P. MINTON, D.D.

*Christian and Missionary Alliance*

Christian and Missionary Alliance  
260 West 44th Street, New York, N. Y.  
REV. ALFRED C. SNEAD  
DR. W. M. TURNBULL  
REV. DAVID MASON

*Christian Missions in Many Lands*

\*Christian Missions in Many Lands (Plymouth Brethren)  
Sea Cliff, Long Island, N. Y.  
REV. RICHARD HILL

*Church of God*

Missionary Board of the Church of God  
Gospel Trumpet Co., Anderson, Ind.  
REV. HERBERT M. RIGGLE, D.D.

*Churches of God*

Board of Missions of the Churches of God in N. A.  
P. O. Box 265, Mount Carmel, Pa.  
REV. J. A. DETTER

*Church of the Nazarene.* See Nazarene

*Congo Inland Mission.* See Mennonite

*Congregational*

American Board of Commissioners for Foreign Missions  
14 Beacon Street, Boston, Mass.  
REV. FRED F. GOODSELL, D.D.  
MISS HELEN B. CALDER

*Disciples*

United Christian Missionary Society (Disciples)  
Missions Building, Indianapolis, Ind.  
REV. STEPHEN J. COREY, LL.D.

*Domestic, Frontier and Foreign Missionary Society of the United Brethren in Christ.*  
See Brethren

*Episcopal, Protestant*

Department of Missions, Protestant Episcopal Church in the U. S. A.  
281 Fourth Avenue, New York, N. Y.  
DR. JOHN W. WOOD

*Episcopal, Reformed*

Board of Foreign Missions of the Reformed Episcopal Church  
802 West End Trust Building, Philadelphia, Pa.  
MRS. C. F. HENDRICKS

### *Evangelical*

Missionary Society of the Evangelical Church  
1900 Superior Avenue, Cleveland, Ohio  
REV. GEORGE E. EPP, D.D.

Woman's Missionary Society of the Evangelical Church  
MRS. JOHN HOBSON, New Springfield, Ohio

Foreign Mission Board of the Evangelical Synod of N. A.  
2951 Tilden Street, Washington, D. C.  
REV. F. A. GOETSCH, 2013 St. Louis Avenue, St. Louis, Mo.

### *Friends*

American Friends Board of Missions  
101 South Eighth Street, Richmond, Ind.  
MR. B. WILLIS BEEDE  
MISS ALTA L. JEWELL

Friends Foreign Missionary Board of Ohio Yearly Meeting  
62 North Burgess Avenue, Columbus, Ohio  
REV. CLAUDE A. ROANE

The Mission Board of the Friends of Philadelphia and Vicinity  
304 Arch Street, Philadelphia, Pa.  
MISS MARGARET W. RHOADS

*Hephzibah Faith Missionary Association.* See Brethren

### *Holiness Church*

Board of Foreign Missions of the Pilgrim Holiness Church  
Kingswood, Ky.  
REV. S. M. STIKELEATHER

### *Lingnan University*

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 Rutherford, Mrs. Annie O., United Church of Canada, Woman's  
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 \*Sands, Mrs. J. D., United Presbyterian, Women's  
 \*Schneider, Rev. David B., D.D., Reformed in U. S.  
 Schultz, Miss Gertrude, Presbyterian, U. S. A.  
 Scott, Rev. C. C., National Baptist  
 \*Scott, Mrs. George T., Presbyterian, U. S. A.  
 Scott, Rev. George T., D.D., Presbyterian, U. S. A.  
 Scott, Miss Jane, Y. W. C. A., National Board

Seabury, Miss Ruth I., American Board  
 Shepard, Rev. Marshall L., National Baptist  
 Sheppard, Miss Irene, Presbyterian, U. S. A.  
 \*Shickel, Miss Elsie N., Church of the Brethren  
 Shuman, Rev. H. M., Christian and Missionary Alliance  
 \*Slagle, Rev. E. M., Congo Inland Mission  
 Slater, Rev. Charles L., Pilgrim Holiness Church  
 \*Slater, Rev. T. M., D.D., Synod of Reformed Presbyterian  
 \*Smith, Miss Florence, Presbyterian, U. S. A.  
 Smith, Mrs. Howard Wayne, American Baptist, Woman's  
 \*Snead, Mrs. A. C., Christian and Missionary Alliance  
 Snead, Rev. A. C., Christian and Missionary Alliance  
 Soldner, Rev. G. T., Mennonite General Conference  
 Speer, Dr. Robert E., Presbyterian, U. S. A.  
 Speer, Mrs. Robert E., Y. W. C. A., National Board  
 Speers, James M., Presbyterian, U. S. A.  
 Stamm, Mrs. J. S., Evangelical, Woman's  
 Stauffacher, Rev. C. H., D.D., Evangelical  
 Stauffer, Rev. Milton T., Reformed in Am.  
 Steele, Mrs. H. R., Methodist Episcopal, South  
 \*Stevens, Miss Julia Lake, Methodist Episcopal, South  
 \*Stevenson, A. Waldo, Presbyterian, U. S. A.  
 \*Stevenson, Mrs. A. Waldo, Presbyterian, U. S. A.  
 Stevenson, W. P., Presbyterian, U. S. A.  
 Stillwell, Rev. H. E., D.D., Baptist, Canada  
 \*Stokes, Mrs. W. C., Presbyterian, U. S. A.  
 \*Strachan, Mrs. Daniel, Presbyterian, Canada  
 \*Swain, Mrs. Leslie E., American Baptist, Woman's  
  
 Taylor, Miss Joy, Disciples  
 Taylor, Miss Lela E., Disciples  
 Taylor, Rev. Mills J., D.D., United Presbyterian  
 Taylor, Rev. Thomas T., African Methodist Episcopal Zion  
 Thomas, Rev. Ernest, D.D., United Church of Canada  
 Thomas, Rev. M. Edwin, D.D., United Lutheran  
 Thompson, Mrs. Marie W., Methodist Protestant  
 \*Thurston, Mrs. Lawrence, Presbyterian, U. S. A.  
 Tipple, Dr. E. S., Methodist Episcopal  
 \*Towne, Miss Lucia, Presbyterian, U. S. A.  
 \*Turnbull, Mrs. W. M., Christian and Missionary Alliance  
 Turnbull, Rev. W. M., Christian and Missionary Alliance  
 \*Turner, Fennell P., Honorary Secretary  
 Twomey, M. J., American Baptist  
 \*Tyler, Miss Florence G., Federation of Woman's Boards  
  
 \*Van Brunt, Miss Elizabeth R., Reformed in Am., Woman's  
 \*Vandersall, Rev. S. B., World's Christian Endeavor Union  
 \*Van Doren, Miss Alice, Speaker  
 \*Vaughan, Mrs. C. R., Presbyterian, U. S., Woman's  
  
 \*Warnshuis, Dr. A. L., Committee of Reference and Counsel  
 Weitzel, George R., United Lutheran  
 Welch, Edgar T., Methodist Episcopal  
 \*West, Mrs. J. M., United Church of Canada, Woman's  
 White, H. J., American Baptist  
 \*White, H. W., Y. M. C. A., National Councils  
 \*White, Mrs. J. P., United Presbyterian, Women's  
 \*Williams, Mrs. Harriet B., Presbyterian, U. S.  
 \*Williams, Mrs. W. B., Methodist Episcopal  
 \*Williams, Rev. W. B., Methodist Episcopal  
 Willis, Edwin F., Presbyterian, U. S. A.  
 Wilson, Mrs. A. J., African Methodist Episcopal  
 Wilson, Rev. Findley M., D.D., Synod of Reformed Presbyterian  
 Wilson, Dr. James, Presbyterian, Canada  
 Wilson, Jesse R., Student Volunteer Movement  
 \*Wilson, Mrs. Lulu Scott, Presbyterian, U. S., Woman's  
 \*Wolkins, Mrs. Lyra T., American Friends  
 Wood, Dr. John W., Protestant Episcopal  
 \*Wood, Mrs. John W., Protestant Episcopal  
 Woolever, Mrs. H. E., Methodist Episcopal, Woman's  
 \*Wrong, Miss Margaret, Speaker  
  
 Young, Mrs. George E., American Baptist, Woman's  
  
 Ziegler, Dr. S. G., United Brethren in Christ  
 \*Zwemer, Rev. S. M., D.D., Reformed in Am.



# THE CONSTITUTION OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

## ARTICLE I. NAME

The name of the Conference of the Foreign Missions Boards in the United States and Canada shall be "The Foreign Missions Conference of North America."

## ARTICLE II. FUNCTIONS

The functions of the Foreign Missions Conference of North America are to provide for an Annual Conference of the Foreign Missions Boards and Societies of North America; to provide, through its Committees, for the investigation and study of missionary problems; to foster and promote a true science of missions; and to itself perform directly or through its Committees certain specific work of interest to Boards and Societies participating in the Conference. It is not within the scope of the Conference to consider questions of ecclesiastical faith and order which represent denominational differences.

## ARTICLE III. AUTHORITY

Sec. 1. The Conference and its Committees represent the participating Boards and Societies in the sense of possessing unique opportunity for knowing the mind and policies of these several missionary agencies and of enjoying direct contact with their administrative activities. The influence and usefulness of the Conference will depend upon the thoroughness of its investigations, the soundness of its methods of procedure, and the reasonableness of its conclusions and recommendations.

Sec. 2. The Conference being a purely voluntary association of Boards and Societies, neither it nor any of its Committees has authority to commit the participating Boards and Societies to any position, policy or course of action, except as any of the participating Boards and Societies may, under the provisions of the Article on Voting, request or authorize the Conference or its Committees to act.

## ARTICLE IV. MEETINGS

Sec. 1. A meeting shall be held annually in January at such time and at such place as may be designated by the preceding Conference or by the Committee of Reference and Counsel.

Sec. 2. The meetings of the Conference are not held for the purpose of exploiting or indorsing the work of any organization or society; therefore, the time of the meeting shall not be taken up for this purpose, except as called for by some Conference Committee.

## ARTICLE V. MEMBERSHIP

Sec. 1. Foreign missionary Boards and Societies, having separate church constituencies in the United States and Canada, whose annual incomes are less than \$20,000, shall be entitled to be represented in the Foreign Missions Conference of North America by one executive officer or elected delegate. Boards or Societies having incomes between \$20,000 and \$100,000 shall be entitled to be represented by three delegates, including executive officers. Boards or Societies having incomes over \$100,000 shall be entitled to one additional delegate for each additional \$100,000 or fraction thereof. Boards and Societies having incomes over \$800,000 shall be entitled to one additional delegate for each additional \$200,000 or fraction thereof.

Sec. 2. Boards or Societies conducting both home and foreign missions shall base their representation on their income or pro rata expenditure for foreign missions.

Sec. 3. For purposes of representation in the Conference, the income of a Woman's Board or Society of Foreign Missions, whether auxiliary or independent of the General Board of the Church to which it belongs, may be included as part of the income of such General Board, and the General Board shall, if practicable, arrange with the Woman's Board for its proportionate representation in the Conference.

Sec. 4. The Conference after investigation by the Committee of Reference and Counsel and favorable recommendation to the constituent Boards at least three months before any annual meeting may by two-thirds vote admit to membership in Conference any foreign mission Board, Society, or agency whose objective and principles as expressed in its Constitution are in harmony with the ideals and purposes of the Foreign Missions Conference. An organization thus admitted to membership in the Conference shall be entitled to be represented in the Conference on the basis provided for in Section 1 of this article.

Sec. 5. The basis of representation of the following Societies, because of their close relations to foreign missionary work as interdenominational coöperating agencies which send out missionaries, in consultation with the Church Boards and Societies, to serve the common interest, shall be the same as that of the Societies having separate church constituencies:

(a) The American Bible Society.

(b) Foreign Committee of the National Councils of the Young Men's Christian Associations of the United States of America and Canada.

(c) The Foreign Division of the National Board of the Young Women's Christian Associations of the United States of America.

(d) The Foreign Department of the National Council of the Young Women's Christian Association of the Dominion of Canada.

Sec. 6. The following Societies, because of their close relation to foreign missionary work as interdenominational cooperating agencies which serve the common interest at the home base, in consultation with the Church Boards and Societies, shall be entitled to one delegate each:

(a) The Missionary Education Movement.

(b) The Student Volunteer Movement.

(c) The Laymen's Missionary Movement.

(d) The American Tract Society.

(e) The World's Sunday School Association.

Sec. 7. Boards of Management organized in North America in charge of Christian institutions of higher learning in the mission field, whose interests are not otherwise represented, may be admitted to membership in the conference by a two-thirds vote, provided that notification be given by the Committee of Reference and Counsel to the constituent Boards at least three months before any annual meeting. Such Boards of Management shall be entitled to one delegate each.

Sec. 8. Distinguished guests, foreign missionaries, members of Foreign Mission Boards and Societies who are not delegates and officers and members of the Executive Committees of international and undenominational agencies directly interested in foreign missionary work, may be invited by the Committee of Arrangements to sit as corresponding members, with the privilege of participation in the discussions, but without power to vote.

Sec. 9. The secretary of the Conference shall furnish suitable credential blanks to the constituent Boards and Societies at least thirty days in advance of the meeting of the Conference.

## ARTICLE VI. VOTING

Sec. 1. Each fully accredited delegate, present at any meeting of the Conference, is entitled to a vote.

Sec. 2. When the Conference is expressing its judgment as a Conference upon matters properly coming before it, a two-thirds vote shall be required.

Sec. 3. Votes are to be regarded as the expression of the personal judgment of the members of the Conference and do not therefore commit the respective Boards and Societies.

Sec. 4. If any Board or Society participating in the Conference, or if the Conference itself, by a two-thirds vote of the members present at any regular meeting, propose a measure which would commit the participating Boards and Societies to a given position, policy, or course of action, this measure shall first be submitted to the Boards and Societies involved, for their formal approval. When the measure has been approved by a majority of the number of votes to which the Boards involved would be entitled in the Conference, the Conference or any of its Committees may proceed to take such action as the vote would justify, provided always that said action shall be represented as taken in behalf only of the Boards and Societies that have approved the measure proposed.

#### ARTICLE VII. OFFICERS

Sec. 1. The officers of the Conference shall consist of a Chairman, two Vice-Chairmen, two or more Secretaries, a Recording Secretary, and a Treasurer. The office of one of the Secretaries and of the Treasurer may be vested in one person.

Sec. 2. These officers shall be elected at the close of the annual session to serve *ad interim* and until the close of the following annual session, or until their successors are elected.

Sec. 3. The Chairman, or in his absence one of the Vice-Chairmen, shall preside, or be responsible for securing a presiding officer, at each session of the Conference.

Sec. 4. The Secretaries shall keep all records and be members *ex officio* of all Committees, but without a vote.

#### ARTICLE VIII. COMMITTEES

Sec. 1. The Conference shall appoint the following Standing Committees and their membership shall be as stated:

(a) The Committee of Reference and Counsel, thirty-six members.

(b) The Committee on Nominations, nine members.

Sec. 2. Standing Committees other than the Committee on Nominations shall be so appointed that the terms of office of one-third of the members of each Committee shall expire each year. No member of the Conference shall be eligible for continuous service upon any one of the Standing Committees for more than two full terms, except by the unanimous recommendation of the Nominating Committee, unanimously indorsed by the Conference. All Standing Committees shall be chosen upon nomination by the Committee on Nominations, excepting the Committee on Nominations itself, which shall be appointed by the Chairman of the Conference from members of the Conference in actual attendance; provided, however, that two-thirds of the Committee shall consist of persons who were not members of the Committee the previous year.

Sec. 3. A Business Committee of each annual Conference, consisting of seven persons, shall be appointed at the opening session on nomination of the Committee of Reference and Counsel.

Sec. 4. Other committees may be appointed from time to time, as the Conference may direct.

#### ARTICLE IX. DUTIES OF COMMITTEES

Sec. 1. The Committee of Reference and Counsel shall act for the Conference in the oversight of the executive officers, in maintaining suitable headquarters, in arranging for the annual meeting, in coördinating the work of the various Committees, Boards and Commissions of the Conference and in the consideration of policies and measures relating to foreign missionary interests both at the home base and on the foreign field, in so far as these have not been specially committed to some other Committee. The Committee of Reference and Counsel shall also act for the Conference *ad interim* in all matters calling for executive action, in so far as definite authority and power may not have been committed to other regular or special committees. The Committee of Reference and Counsel shall have the right to appoint, as members of any of its sub-committees, coöperating members chosen from the Conference or from the Boards

composing the Conference or their constituencies, but such coöperating members shall not thereby become members of the Committee of Reference and Counsel.

Sec. 2. For the sake of efficiency and convenience in the administration of its work, the Committee of Reference and Counsel may appoint sub-committees and delegate work to them along the following main lines:

(a) *Foreign Affairs*: including negotiations with governments, consideration of questions arising on the mission field between the missions of different Boards, as they may be referred to it, proposals and suggestions in regard to unoccupied fields, and original action in cases requiring immediate attention and not involving questions of policy regarding which there might be essential differences of opinion.

(b) *Home Base*: including questions relating to the cultivation of the home churches and the relations of Mission Boards represented in the Conference to interdenominational agencies, in so far as these agencies concern the home base.

(c) *Finance*: including the preparation of an annual budget to be submitted to the Conference, the general oversight of the funds of the Conference, and all necessary coöperation with the Treasurer of the Conference in the securing and disbursing of funds.

(d) *Arrangements*: including making the arrangements for the annual meeting of the Conference. It shall also make up the roll of the Conference and consider all questions relating to membership of the same.

(e) *The Committee on Religious Needs of Anglo-American Communities in Mission Fields* shall study the moral and religious conditions of such communities in foreign mission lands, report to the Conference the result of their studies, and render in the name of the Conference whatever assistance may be possible in securing and supporting suitable pastors, providing appropriate church buildings, and in creating a wholesome and intelligent religious life among these communities.

(f) The Committee of Reference and Counsel is further authorized to appoint special committees and commissions to study various matters as may be called for by the Conference or the Committee of Reference and Counsel.

Sec. 3. The Committee on Nominations shall annually present nominees for all the officers of the Conference as specified in Article VII, Sec. 1, and lists of nominees to fill vacancies in all of the permanent committees except its own, and make nominations in all cases referred to it by the Conference or by the Committee of Reference and Counsel.

## ARTICLE X. COMMITTEE REPORTS

Sec. 1. The reports of the permanent Committees, and also of important temporary Committees, shall be presented in printed form to all the Boards and Societies that have membership in the Conference, at least two weeks before the assembling of the annual Conference.

Sec. 2. Ample opportunity shall be given for discussion, a member of the Conference having a second privilege of the floor upon a single topic only when no other member desires to speak.

Sec. 3. Every member shall have equal opportunity to speak upon each separate resolution.

## ARTICLE XI. RESOLUTIONS

Sec. 1. All resolutions and recommendations and motions presented by any Committee or offered from the floor, may, by common consent, be acted upon by the Conference at once and permanently disposed of, but if any member objects (except in the case of matters of routine) the question under consideration shall be referred to the Business Committee and shall not be voted upon by the Conference until reported back by the Business Committee with its recommendations thereon.

Sec. 2. No resolution shall be considered which deals with theological or ecclesiastical questions that represent denominational differences, and if such resolutions are presented, the Chairman shall rule them out of order.



## ARTICLE XII. EXPENSES

Sec. 1. The expenses of the delegates shall be met by their respective Boards or by the delegates themselves.

Sec. 2. In addition, for the general expenses of the Conference and its affiliated activities, each Board and Society shall be asked to contribute a proportionate share of the budget approved by the Annual Conference. The basis upon which the proportionate shares of the budget are to be reckoned shall be determined by the Annual Conference from time to time as may be necessary upon the recommendation of the Committee of Reference and Counsel. Any Board may, for reasons, contribute less than this amount or designate its contribution exclusively to specific portions of the budget of the Conference and such action shall in no wise affect the membership or standing of said Board or Society in the Conference.

## ARTICLE XIII. REPORTS OF THE CONFERENCE

The reports of the Committee as amended, the discussion thereon, and the findings of the Conferences shall be published annually, in such number as the various Boards and Societies may order.

## ARTICLE XIV. QUORUM

Twenty-five members shall constitute a quorum.

## ARTICLE XV. AMENDMENTS

These rules and by-laws may be amended by a two-thirds vote of those present at any session of the Conference, provided notice of the proposed change has been given in writing to the Boards entitled to representation in the Conference and to the Committee of Arrangements at least one month before the vote is called for.

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## THE BY-LAWS OF THE COMMITTEE OF REFERENCE AND COUNSEL

### ARTICLE I. NAME

THE COMMITTEE OF REFERENCE AND COUNSEL OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA, INC.

### ARTICLE II. OBJECT

To aid and promote the work of Foreign Missions represented by the Foreign Missions Conference of North America.

### ARTICLE III. MEMBERSHIP

This Committee shall be composed of thirty-six members appointed by the Foreign Missions Conference of North America, one-third of whom shall be elected each year at the annual meeting of the Conference and shall hold office for a period of three years or until their successors are elected.

### ARTICLE IV. MEETINGS

Sec. 1. The meetings of the Committee shall be held at such time and place as may be designated by the Committee. Special meetings may be called by the Chairman and Secretary and such meetings shall be called by them upon the written request of five members of the Committee.

Sec. 2. Notice of all meetings of the Committee shall be sent to all members of the Committee at least ten days in advance of the date of the proposed meeting.

## ARTICLE V. DUTIES

Sec. 1. The Committee of Reference and Counsel shall act for the Conference in the oversight of the executive officers, in maintaining suitable headquarters, in arranging for the annual meeting of the Conference, in coördinating the work of the various Committees, Boards and Commissions of the Conference, and in the consideration of policies and measures, relating to foreign missionary interests both at the home base and on the foreign field, in so far as these have not been specifically committed to some other committee.

Sec. 2. The Committee of Reference and Counsel shall also act for the Conference *ad interim* in all matters calling for executive action, in so far as definite authority and power may not have been committed to other regular or special committees of the Conference.

## ARTICLE VI. OFFICERS

Sec. 1. The Officers of the Committee shall consist of a Chairman, a Vice-Chairman, a Recording Secretary, two or more Secretaries, as may be determined by the Committee, a Treasurer and an Assistant Treasurer, of whom the Secretaries, Treasurer and Assistant Treasurer may be chosen from outside the membership of the Committee; and when so chosen the Secretaries and the Treasurer shall become by virtue of their election associate and advisory members of the Committee without vote. All these Officers shall hold office for one year or until their successors have been elected and have qualified.

Sec. 2. The Secretaries of the Foreign Missions Conference of North America, not including the Recording Secretary, if not elected members of the Committee of Reference and Counsel by the Conference, shall be ex-officio associate and advisory members of the Committee without vote.

Sec. 3. The Chairman of the Committee of Reference and Counsel shall be elected annually by the Committee at a meeting called immediately after the election of the new members by the Foreign Missions Conference of North America. The retiring Chairman, if still a member of the Committee, is eligible for re-election.

The Chairman, thus elected, shall then appoint a Committee on Nominations, which shall present nominees for the offices of, Vice-Chairman, Recording Secretary, two or more Secretaries, as the Committee may determine, and present a list of nominees of the Standing Sub-Committees of the Committee of Reference and Counsel. All officers and members of Sub-Committees are eligible for re-election.

Sec. 4. All these nominations and elections shall be made annually.

Sec. 5. The Committee on Nominations shall make its report at the first regular meeting of the Committee of Reference and Counsel following upon the annual meeting of the Foreign Missions Conference of North America.

## ARTICLE VII. DUTIES OF OFFICERS

Sec. 1. The Officers of the Committee shall perform such duties and bear such responsibilities as usually appertain to such offices.

Sec. 2. The Treasurer and Assistant Treasurer shall give bonds in such sums as the Committee may require, the expense therefor to be met from the funds of the Committee.

Sec. 3. The Treasurer shall present a financial statement of the year at the first meeting of the Committee following upon the close of the fiscal year (March 31) and a report upon the state of the treasury at such other times as may be called for by the Committee. The Annual Statement of the Treasurer shall be audited as the Committee may direct.

Sec. 4. The Treasurer shall be responsible for the safe custody of all the funds of the Committee and for the payment of the same only upon the order of the Committee acting through the Sub-Committee on Finance and Headquarters or by a person officially designated for this purpose. The funds of the Committee shall be invested by the Treasurer under the direction of the Committee.

## ARTICLE VIII. SUB-COMMITTEES

Sec. 1. *Standing*.—The Committee shall appoint Standing Sub-Committees for carrying on the work of the Committee.

It shall be the duty of these Sub-Committees to consider and report under the direction of the Committee upon such matters as their titles naturally suggest, and also upon any other matters that may be referred to them by the Committee.

These Standing Sub-Committees shall be as follows:

1. Executive Committee.

(a) On Finance and Headquarters.

(b) On Arrangements for the Next Annual Meeting.

2. Missions and Governments.

3. On Home Base Cultivation.

4. On Field Problems.

5. On Missionary Personnel.

6. On Research, Records and Statistics.

7. On Publicity.

8. On Medical Work.

9. On Financial Methods, Purchasing and Transportation.

Sec. 2. *Special*.—The Committee may appoint from time to time as occasions arise Special Sub-Committees with functions defined by the Committee.

Sec. 3. *Membership*.—The Chairmen of all Standing and Special Sub-Committees shall be members of the Committee, but the membership may be made up in part by appointment from outside of the Committee.

## ARTICLE IX. EXPENSES

The expenses of all members of the Committee and of all regular members of the Standing and Special Sub-Committees attending regular meetings of the Committee and its Sub-Committees may be paid out of the Treasury of the Committee.

## ARTICLE X. QUORUM

Nine of the members of the Committee shall constitute a quorum.

## ARTICLE XI. AMENDMENTS

Sec. 1. These By-Laws may be amended at any meeting of the Committee by a two-thirds vote of the members present, notice of the proposed amendment having been previously given in the call for the meeting, or at the meeting previous to that at which the action is proposed to be taken.

Sec. 2. Nevertheless by unanimous approval an amendment of which previous notice has not been given may be adopted at any meeting of the Committee.

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## THE ACT OF INCORPORATION

### AN ACT TO INCORPORATE THE COMMITTEE OF REFERENCE AND COUNSEL OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

Laws of New York—By Authority.

Chap. 699.

Became a law June 1, 1917, with the approval of the Governor.

Passed, three-fifths being present.

*The People of the State of New York, represented in Senate and Assembly, do enact as follows:*

SECTION 1. Anna R. Atwater, Allen R. Bartholomew, James L. Barton, Arthur J. Brown, William I. Chamberlain, Ed. F. Cook, Stephen J. Corey, James Endicott, James H. Franklin, Alfred Gandier, John F. Goucher, Sidney Gould, Margaret E. Hodge, A. Woodruff Halsey, George Johnson, Arthur S. Lloyd, John R. Mott, Frank Mason North, Cornelius H. Patton, Lucy W. Pea-

body, George Wharton Pepper, T. B. Ray, Paul de Schweinitz, Egbert W. Smith, Charles R. Watson, L. B. Wolf, James Wood, and their associates and successors are constituted a body corporate in perpetuity under the name of the Committee of Reference and Counsel of the Foreign Missions Conference of North America, Inc., and by that name shall possess all the powers which by the general corporation law are conferred upon corporations and shall be capable of taking, holding, and acquiring, by deed, gift, purchase, bequest, devise, or other manner, any estate, real or personal, in trust or otherwise, which may be necessary or useful for the uses and purposes of the corporation, and of disposing of the same and giving title therefor, without limit as to the amount or value, except such limitations, if any, as the legislature has heretofore imposed, or may hereafter impose.

SECTION 2. The object of this corporation shall be to aid and promote the work of foreign missions as represented by the Foreign Missions Conference of North America.

SECTION 3. The management and disposition of the affairs of the corporation shall be vested in a board of directors composed of the individuals named in the first section of this act, as incorporators and their associates and successors in office. The said board of directors shall be composed of not less than nine nor more than thirty-six members, one-third of whom shall be elected each year by the Foreign Missions Conference of North America at the annual meeting of the said Conference, and shall hold office for the period of three years or until their successors are elected, and the persons named in the first section of this act shall constitute and be the first board of directors of the said corporation and at their first meeting after the adoption of this act shall determine which of its members shall serve for one, two, or three years, respectively, as may have been specified by the Conference aforesaid at its last preceding annual meeting.

SECTION 4. This corporation shall have no capital stock and shall declare no dividends, and no director, officer, committeeman, or employee of this corporation shall receive, or be entitled to receive, any pecuniary profit from the operations of such corporation, except that reasonable compensation for services may be paid to employees for services rendered in effecting the purposes of the corporation.

SECTION 5. Said corporation shall have power to make and adopt by-laws, rules, and regulations for the government of its business, and from time to time to repeal or amend such by-laws, and regulations, but it shall not take any action that is not in accordance with the acts and decisions of the Foreign Missions Conference of North America.

SECTION 6. The principal office of the corporation hereby created shall at all times be within the State of New York, and the books and records of said corporation shall be kept in said office.

SECTION 7. This act shall take effect immediately.

OFFICE OF THE SECRETARY OF STATE, }  
STATE OF NEW YORK, } ss.

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of said original law.

FRANCIS M. HUGO,  
*Secretary of State.*

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## CONSTITUTION OF THE COMMITTEE ON MISSIONARY PREPARATION

### I. MEMBERSHIP

The Committee on Missionary Preparation shall consist of at least fifteen members, to be representative of Foreign Mission Boards and of institutions in which missionaries are trained, to be appointed by the Committee of Reference and Counsel.



## II. AIM

The Committee on Missionary Preparation shall have as its aim to secure the most adequate kind and quality of preparation for those who are training for foreign missionary service.

## III. METHODS

1. The Committee shall urge the importance and need of special missionary preparation as emphasized in the Report of Commission V to the World Missionary Conference, 1910.

2. The Committee shall enter into correspondence with similar Boards in Europe, with Missionary Boards, with Theological Seminaries and Colleges, with Missionary Training Schools, with missionary leaders at home and abroad and with institutions for special missionary preparation on the field, to discover both what is being done and what ought to be done for the best equipment of the missionary.

3. It shall maintain correspondence with Missionary Boards for the purpose of acquiring information and affording aid in the adequate preparation of prospective missionaries.

4. It shall be ready to assist young men and women who desire information and advice regarding the best way in which they individually may acquire the training necessary for their respective forms and fields of missionary service, in harmony with the policy and plans of the several Boards concerned.

5. It shall be ready to advise with the officers and teachers of Theological Seminaries and Colleges and Special Missionary Training Schools regarding the subjects and methods of missionary preparation, to help them in finding suitable teachers and lecturers.

6. It shall be ready to advise with missionaries on furlough, who have strength and inclination for the pursuit of studies which they feel important for their future work, as to the best manner of fulfilling their desire.

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## REVISED CONSTITUTION OF THE INTERNATIONAL MISSIONARY COUNCIL

### I. PREAMBLE

The Council is established on the basis that the only bodies entitled to determine missionary policy are the churches and the missionary societies and boards, representing the churches.

It is recognized that the successful working of the International Missionary Council is entirely dependent on the gift from God of the spirit of fellowship, mutual understanding, and desire to coöperate.

### II. MEMBERSHIP AND MEETINGS

The Council is composed of the following national missionary organizations\* and Christian councils:

National Missionary Council of Australia.  
Société Belge de Missions Protestantes au Congo.  
National Christian Council of China.  
Conseil Protestant du Congo.  
Dansk Missionsraad.  
Deutscher Evangelischer Missionsbund.  
Société des Missions Evangéliques de Paris.  
Conference of Missionary Societies in Great Britain and Ireland.  
National Christian Council of India, Burma, and Ceylon.  
National Christian Council of Japan.  
Korean National Christian Council.

\* The term "missionary" is used in this constitution to describe the work of presenting the Gospel to non-Christian peoples, whether carried on by the younger or by the older churches.

Committee on Coöperation in Latin America.  
 Commissie van Advies (The Netherlands).  
 Netherlands India.  
 National Missionary Council of New Zealand.  
 Norsk Missionsraad.  
 Foreign Missions Conference of North America (United States and Canada).  
 National Christian Council of the Philippine Islands.  
 Missionary Societies of South Africa.  
 Suomen Lähetysneuvosto.  
 Svenska Missionsradet.  
 Association of Missionary Societies in Switzerland.  
 Near East Christian Council.  
 National Christian Council of Siam.

National missionary organizations or Christian councils in other countries or areas may be added to those named above by the affirmative vote of the Committee of the Council, provided for later; and the Committee of the Council shall have full power to determine what qualifications shall be required of a missionary organization or a Christian council for membership in the Council. Among these qualifications the Committee would take into consideration the thoroughly representative character of the organization, its elements of stability, and the extent and nature of the area that it covers.

The meetings of the Council shall be of two kinds: namely, (a) general Council meetings, and (b) special meetings for the consideration of particular subjects. The call for these general or special meetings shall be issued by the Committee of the Council. In the case of general Council meetings, the call shall be issued only after the proposal to hold such a meeting has been approved by two-thirds of the national bodies constituting the Council. Special meetings of the Council may be called by the Committee after the proposal to hold such a meeting has been approved by two-thirds of the national bodies which will be expected to send representatives to the meeting.

The number of representatives which each national missionary organization and Christian council will be entitled to appoint for each meeting of the Council shall be as stated by the Committee in its proposal to call a meeting and as ratified by national bodies in their approval of the proposal. In arranging for the membership of any Council meeting, the Committee shall provide, in so far as it is deemed desirable, for representation from countries in which there is no national missionary organization or Christian council and shall determine the method of choosing such representatives. The Committee shall also have the right to propose in regard to any particular meeting, whenever desirable, that a limited number of persons with special knowledge of the subjects contained in the program of the proposed meeting may be invited to attend that meeting of the Council.

### III. FUNCTIONS

The functions of the Council shall be the following:

1. To stimulate thinking and investigation on questions related to the mission and expansion of Christianity in all the world, to enlist in the solution of these questions the best knowledge and experience to be found in all countries, and to make the results available for all who share in the missionary work of the churches.
2. To help to coördinate the activities of the national missionary organizations and Christian councils of the different countries, and to bring about united action where necessary in missionary matters.
3. Through common consultation to help to unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty.
4. To help to unite the Christian forces of the world in seeking justice in international and inter-racial relations.
5. To be responsible for the publication of *The International Review of Missions* and such other publications as in the judgment of the Council may contribute to the study of missionary questions.
6. To call a world missionary conference if and when this should be deemed desirable.

#### IV. THE COMMITTEE OF THE COUNCIL

The Committee of the Council shall have the power to act for the Council in the intervals between its general Council meetings.

The membership of the Committee shall be elected by the national missionary organizations and Christian councils, and the number of representatives, except as may be determined otherwise by subsequent action, shall be as follows:

|                                                                                          |   |
|------------------------------------------------------------------------------------------|---|
| National Missionary Council of Australia . . . . .                                       | 1 |
| Société Belge de Missions Protestantes au Congo . . . . .                                | 1 |
| National Christian Council of China . . . . .                                            | 2 |
| Conseil Protestant du Congo . . . . .                                                    | 1 |
| Deutscher Evangelischer Missionsbund . . . . .                                           | 2 |
| Société des Missions Evangéliques de Paris . . . . .                                     | 1 |
| Conference of Missionary Societies in Great Britain and Ireland . . . . .                | 5 |
| National Christian Council of India, Burma, and Ceylon . . . . .                         | 2 |
| National Christian Council of Japan . . . . .                                            | 2 |
| Korean National Christian Council . . . . .                                              | 1 |
| Committee on Coöperation in Latin America . . . . .                                      | 3 |
| Commissie van Advies (The Netherlands) . . . . .                                         | 1 |
| Netherlands India . . . . .                                                              | 1 |
| National Missionary Council of New Zealand . . . . .                                     | 1 |
| Foreign Missions Conference of North America (United States and Canada) . . . . .        | 7 |
| Missionary Conference of Northern Europe (Denmark, Finland, Norway and Sweden) . . . . . | 2 |
| National Christian Council of the Philippine Islands . . . . .                           | 1 |
| Missionary Societies of South Africa . . . . .                                           | 1 |
| Association of Missionary Societies in Switzerland . . . . .                             | 1 |
| Near East Christian Council . . . . .                                                    | 2 |
| National Christian Council of Siam . . . . .                                             | 1 |

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For each meeting the Committee may elect other members, not exceeding three in all, to be nominated by the officers, from countries not otherwise represented, who shall for each meeting have the same rights and privileges as other members. In addition to the above, the Committee may elect other members, not exceeding five in all, to be nominated by the officers, in order to supply special knowledge or experience, who shall be consultants without voting powers.

The Committee of the Council shall have the power to provide representation in the Committee of the Council for national organizations that may in the future be admitted to membership in the Council.

Members of the Committee shall hold office until their successors are appointed, the length of term of office and the method of appointment to be determined in each country or area by the national missionary organization or Christian council.

The officers of the Council shall be members, *ex officio*, of the Committee and shall serve as the officers of the Committee of the Council.

The Committee of the Council shall, as occasion may require, consult with the constituent organizations in regard to the work of the Committee.

The Committee of the Council shall meet at the call of the officers of the Council, or upon request of a majority of the members of the Committee (sent to the chairman or secretaries in writing), or upon the request of three or more of the constituent organizations. Ten members of the Committee other than the officers shall constitute a quorum, provided, however, that these represent national missionary organizations or Christian councils, members of the Council, in three different continents.

#### V. OFFICERS

The officers of the Council shall be a Chairman, three Vice-Chairmen, of whom one shall be a woman, a Treasurer, and two or more Secretaries. These officers shall be elected by the Committee of the Council. Their terms of office, their respective duties, and their remuneration shall be determined by the Committee. They shall be members, *ex officio*, of the Committee. The countries from which they come shall be allowed their full representation in addition to such officials.

## VI. EXPENSES

The Committee of the Council shall prepare annual budgets two years in advance, which shall be submitted to the constituent organizations for approval and toward which they will be invited to contribute in a proportion to be recommended by resolution of the Committee. Since in a period of two years unforeseen developments may occur requiring additional expenditure, it is understood that such emergencies may be met by special funds which the Committee of the Council may be able to secure from private sources. If the objects to be sought involve permanent or recurring expense, the approval of the constituent organizations shall be secured before such work is undertaken, even if special funds are available for its support.

## VII. PROCEDURE

It is understood that the Council and the Committee of the Council will function internationally, and that the members of the Committee of the Council in any one country will not take action as a national group, though they may be called together by the officers of the International Missionary Council for purposes of consultation if this should seem necessary.

## VIII. AMENDMENTS

This constitution may be amended at any future meeting of the Committee of the Council subject to the approval of the constituent organizations.



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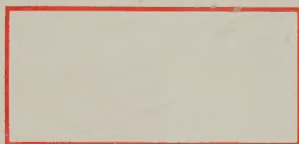








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